

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 19.

HARTFORD, SATURDAY, MAY 24, 1834.

WHOLE No. 643.

## THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD,

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION. Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of subscribing, a deduction of 10 cents will be made. Postage to be paid by subscribers. To Agents who receive and pay for eight or more copies, a discount of 10 per cent. will be allowed.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper discontinued, except at the option of the publisher, unless notice is given, and arrangements paid. Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, post paid. ADVERTISEMENTS inserted on the usual terms.

### MISSION TO FRANCE.

Death of Rev. John Custer Rostan.

Extract of a letter to Prof. Chase, of Newton, from Rev. Henry Pytt, dated Paris, Dec. 7, 1833.

My Dear Sir,—

It has devolved upon me to fulfil the melancholy, and I may well say heart-rending duty, of informing you of dear Mr. Rostan's death. The Lord has called his servant when he was incessantly day and night occupied with his work. The solemn call has been cheerfully answered; and the character of a faithful servant was maintained till the last breath.

A few particulars I subjoin here, to satisfy partly, at least, your desire to know every circumstance of the mournful event.

The whole of his mind and soul was intent on the work he had to perform in the Society of Civilization. You will recollect perhaps, that I had in that institution a chair presented to me for giving lectures on Christianity. The burden was heavy for me on account of my numerous ministerial duties; and, thinking my valuable brother better calculated than myself for such an important task, I gave up my charge into his hands. He very soon perceived how momentous was the duty assigned to him; and he gave himself entirely to fulfil it to the honor and glory of God. His mind was so intent on that work, that by degrees his nights became sleepless. But no alteration could be perceived in the state of his health. He was cheerful as usual, and more than usual; for his active mind was now happy to have found a sphere in which it could move with ease, and give full development to its energies.

On the 5th inst. he was up early, and told his wife that he had not slept, but had been occupied in the night in meditation and preparations for his work. He took a cup of coffee, and at eight o'clock went out to pay some religious visits. At 10 o'clock, he returned, saying to Mrs. Rostan, "I am well; I am perfectly satisfied with the persons I have seen." As Thursday was the day which he had set apart to receive in his house those of his hearers of the Society of Civilization, who might wish for private conversations, he ordered his wife to receive those who might come; and he retired a short time, to pray for a blessing on the labors of that day, which was to be the last of his pilgrimage, and the first of a glorious rest. A person came a little before 11 o'clock, and remained about one hour and a half. Our dear brother appeared to be highly pleased with that interview; and as he was expressing his feelings to Mrs. Rostan, he interrupted himself to say, "I think my boots hurt me; I feel a little uneasy in one of my legs. He retired for a few minutes, and coming again to his study, complained of an excessive relaxation of the bowels. A second attack of that description came upon him immediately, accompanied with cramps in the limbs. He was convinced that he labored under an attack of cholera. He tried to quiet the mind of his partner, and called upon her to be ready for coming trials. He attempted to write; but the pen fell from his hands, and he was laid in bed, suffering the most exquisite pains from cramps. "O Lord," said he from time to time, "give me a little relief;" and his prayer being answered, he added, "O Lord, I thank thee for this relief." At 3 o'clock, P. M. he sprang from his bed, and wrote to his physician. At 4, the physician came, and attempted to soothe his mind, (thinking he was alarmed,) by remarking that the case was not a dangerous one,—that it was not the cholera. "I know it is," answered our friend, "but do not think that I am troubled. Oh no, I am ready to appear before my Master." Another physician also came—and they had recourse to every means; but every attempt failed. Yet the mind of our brother was remarkably composed. He was in communion with the Lord. "Let your prayers be those of faith," said he to his daughter. "If the work committed to me is not yet done, I shall live. If it is done, I go to my Master."

The progress of the disease was alarming. Several times the dear servant of God mentioned my name, wishing that I should be sent for. At first, the afflicted family knew not whom to send. The porter was at length thought of; and he came to me about midnight. I went immediately; but it was too late. Our dear brother had just entered his rest. You see my dear sir, that he labored for the Lord, till the day of his death, and that he was found watching. Oh happy servant of Jesus, whom his Lord finds thus standing and ready to answer his call.

Mrs. Rostan bears her severe trial with submission. She exercises that precious faith, which gives the victory to every believer. The Lord has provided friends for her; but she appears to rest more on Him than on them. It has been highly gratifying to me to hear from her the voice of thanksgiving and praise in the midst of her tears. I know, my brother, I need not solicit your sympathy and that of your brethren, in the case of this afflicted widow, the partner of your valuable agent. It has not been in vain that your society have sent here that faithful man. And though his labors have not been attended with that measure of success which you might have desired, yet you will have no cause of regretting your effort. The great day I trust, will manifest that Casimir Rostan has worthily performed his ministry, and that they have done a good work who sent him among us as a preacher of righteousness.

We add the following particulars from a letter written by Mrs. Rostan, to Rev. Dr. Bolles.

His mind was uniformly tranquil and happy in prospect of death. On seeing Louis cry, he said, "You must not afflict yourself, for God will be your father. I thought that my work was not finished, but as the Lord thinks it proper to call me, I am ready to go; do not afflict yourself, but take care of your mother." Four hours before his death, he called me, and said, in a low voice, "Tell my son to persevere—tell him to—" his weakness did not

allow him to finish, but a little while after he repeated, "Theonomus! Theonomus!" then turning to one of his brothers who was standing near his bed, he said, "I wish I could see your children; but it is all for the best."

The last words he distinctly uttered, were these, "O Israel, Israel, thou shalt soon be delivered!" After that time he often tried to speak but in vain; the last hour, he was free from pain and almost insensible. But a few minutes after midnight, he raised his eyes to heaven, and pressing the hand of a lady who was holding him, his happy spirit took its flight, to be forever in the presence of his Saviour. On the 7th of December the earthly remains of my dear husband were conveyed to their last abode. Ministers of many denominations attended, and two or three discourses were delivered on the tomb.

But the Lord had pity on us, and he gave us those consolations that the world can neither give nor take. And I have reason to hope that this affliction was sanctified not only to us, but to the two brothers of the dear departed.

Your affectionate

ROSALIE ROSTAN.

### INTERNAL SLAVE TRADE.

Extract of a letter from Mr. Henry B. Stanton, to the editor of the New York Evangelist, dated Lane Seminary, Walnut Hills, Ohio, April 23, 1834.

I will now give you a few facts in relation to the internal slave trade as carried on in the Mississippi Valley. They were detailed before our anti-slavery society, by Mr. Martin R. Robinson, a member of the theological department of this seminary, who has recently returned from four months through the states of Kentucky, Tennessee, Alabama, Mississippi and Louisiana. Mr. Robinson is a resident of Tennessee, and a graduate of Nashville University. In his recent tour, he visited many of the principal towns in these states. He says there has been no time when the domestic slave trade was so brisk as at present. In Mississippi and Louisiana, the slave market is literally crowded. There are three principal reasons for the large demand. 1st. The high price of cotton last fall, induced many planters to go more largely into the cultivation of it, which increased the demand for laborers. 2d. The cholera has swept off thousands of negroes during the last two years, and the planters are now filling up their ranks made thin by the scourge. 3d. The country wrested from the Choctaw Indians, has recently been brought into market. Of course the lands must now be cultivated by slaves.

The slaves which pass down to the southern market on the Mississippi river, and through the interior, are mostly purchased in Kentucky and Virginia. Some are bought in Tennessee. These who are driven by land, travel from 200 to 1,000 miles on foot, through Kentucky, Tennessee, and Mississippi. They sometimes carry heavy chains the whole distance. These chains are very massive. They extend from the hands to the feet, being fastened to the wrists and the ankles by an iron ring around each. When chained, every slave carries two chains, i. e. one from each hand to each foot. A wagon, in which rides the driver, carrying coals, provisions, and a few tent coverings, generally accompanies the drove. Men, women and children, some of the latter very young, walk near the wagon; and if, through fatigue or sickness they falter, the application of the whip reminds them that they are slaves.

Our informant, speaking of some droves which he met, says, their weariness was extreme, and their dejected, despairing and woe-laden countenances I shall never forget. They encamp out nights, their bed consists of a small blanket. Even this is frequently denied them. A rude tent covers them, scarcely sufficient to keep off the dew or frost, much less the rain. They frequently remain in this situation several weeks, in the neighborhood of some slave trading village. The slaves are subject, while on their journey, to severe sickness. On such occasions, the drivers manifest much anxiety lest they should lose their property. But even sickness does not prevent them from hurrying their victims on to market. Sick, faint, or weary, the slave knows no rest. In the Choctaw nation, my informant met a large company of these miserable beings, following a wagon at some distance. From their appearance, being mostly females and children, and hence not so remarkable, he supposed they must belong to some planter who was emigrating southward. He inquired if this was so, and if their master was taking them home. A woman, in tones of mellowed despair answered him—"Oh, no, sir, we are not going home! We don't know where we are going. The speculators have got us."

Those who are transported down the Mississippi river, receive treatment necessarily different, but in the aggregate no less cruel. They are stowed away on the decks of steamboats, (our boats are constructed differently from yours,) males and females, old and young, usually chained, subject to the jeers and taunts of the passengers and navigators, and often by bribes, or threats, or the lash, made subject to abominations not to be named. On the same deck, you may see horses and human beings, tenants of the same apartments, and going to supply the same market. The dumb beasts being less manageable, are allowed the first place, while the human are forced into spare corners and vacant places. My informant saw one trader, who was taking down to N. Orleans, 100 horses, several sheep, and between fifty and sixty slaves. The sheep and the slaves occupied the same deck. Many interesting and touching scenes were the result of the number. And if I were satisfied that the columns of a newspaper was the proper place to publish it, I could tell facts concerning the brutal treatment exercised towards these defenceless females while on the downward passage, which ought to kindle up the indignation of every mother and daughter, and sister in the land. But I may relate facts of another kind.

A trader was recently taking down nine slaves in a flat boat. When near Natchez, his boat sprang a leak. He was compelled to abandon her. He put his slaves into a small canoe. Being manacled and fettered they were unable to manage the canoe. It upset—they were plunged into the river—and sunk, being carried down by the weight of their chains. The water was deep and the current rapid. They were seen no more. My informant conversed with a man who accompanied a cargo of slaves from some port in Virginia, round by sea, to New Orleans. He said the owners and sailors threatened them most unmercifully—beating them, and in some instances literally knocking them down upon the deck. They were locked up in the hold

every night. Once on the passage, in consequence of alarm, they kept them in the hold the whole period of four days and nights, and none were brought on deck during that time but a few females—and they for purposes which I will not name. Mr. Editor, do the horrors of the middle passage belong exclusively to a by gone age.

From the Religious Magazine.

### MADAME NECKER ON PRAYER.

To the Editors.

Geneva is thought of as a place in which irreligion and infidelity have not only gained the ascendancy but are still advancing. During a visit there, however, several years since, I found abundant evidence that the good seed had been planted, and was springing forth in many hearts. Never did I see a house more filled with the spirit of Christ, than one which I visited when there. Among other most interesting acquaintances, I was introduced to Madame Necker, a daughter-in-law of the minister of Louis XVI. who seemed to have the simplicity of a child in reference to the gospel, and yet, perhaps, she was not fully in possession of its principles. She observed to me in the course of conversation—"You have seen Madame ——. She is an old Christian; but we are but children—we have just come out of darkness, and do not see every thing clearly." From a work of this lady on Education, I send you an extract, which may show the spirit of some of the Christians of Geneva.

"The defect of all the systems in which the attempt is made to found the entire moral character upon some principle of our nature, is that it points us to resources which fail in the time of need. No doubt the principles of our nature are the only ones from which we can set out; nothing which is strange to our heart can have influence upon it, but an external power which should correspond to our internal constitution, would be so much more salutary, because it would raise its own strength. The system above alluded to, would make us draw upon ourselves, and we have no confidence in ourselves. They point us to reason, when we are no longer reasonable. They tell us to call for the aid of virtue, when it is virtue itself that is enfeebled. As soon as a desire has reached that intensity which is called passion, a single idea possesses us, and plunges us into a dream from which there is no awaking; all the proportions of our moral nature are changed; all our sentiments betray us; and those which should defend us, take the side of the strongest! The impulse of passion we mistake for energy, and power to do good; and the shadow of a false virtue contributes still further to draw us astray. How can we know ourselves when we are a prey to such a delusion? Where shall we find an asylum in a heart already seduced? That point of support without the world, which Archimedes demanded in order to set the world in motion—do we not need this point without the soul, in order to move the soul itself?"

"What shall we do then, when we find ourselves lukewarm to all that is good? What shall we do, if after our vain efforts, our weary soul continues a prey to some dangerous propensity, which nothing within us can overcome. I speak with the deepest conviction, when I say, that for this situation, alas! too common, there is no resource on earth but religion."

"What shall we do?—prostrate ourselves before the Supreme—draw upon the Source of life for consolation and succor, and our enfeebled powers will be restored. An unyielding instinct, an irresistible tendency of our souls, the need we feel of excellence, of order, of power, the harmony of the universe which is associated with the idea of the Creator of the universe, all help to dissipate the fatal intoxication—to light up a clearer day in our hearts. The calm of the celestial regions seems to spread over us. A profound and solemn impression is the announcement of a new estate, at once humble and sublime, in which the will bows itself, the intentions are purified, and we consent to the future, whatever it may be, which God has prepared for us—a state in which the holy law of God seems to be proclaimed within us. Prayer, indeed—that sacred asylum to which our passions dare not pursue us—that fountain of new life to the soul—prayer has an influence upon our hearts which is immense, perhaps infallible; and he who has never experienced it, has not called upon God with the proper degree of perseverance or of faith."

"Slaves to our passions," says Rousseau, "we become free by prayer." Never did a more profound maxim escape from a being less prejudiced. "When we are incapable of encountering our desires and passions face to face, we may enfeeble them by prayer." This is the same truth in other words.

"The habitual need of communing with God, of asking him aid in suffering, of submitting our desires to him, of examining in his presence our past conduct and our future plans, of seeking strength from him to follow after that which is good, and avoid that which is evil—this is what a child may feel. The more he examines his motives in the presence of the All-Perfect, the more will he discern his smaller faults, and the more will the restoring power of repentance and love purify his soul."

From the Temperance Recorder.

Extract of a letter, dated

Birmingham, (Eng.) March 3, 1834.

"The public press is tardy in its aid, but we must have it. The best interests of mankind will require it; and they who now only 'see through the glass darkly,' will find hereafter a new lens, and see things more clearly. But when will our patriots, I may add, our noisy, brawling, whiskey, brandy, ale, and wine drinking patriots take it up? When will these men join us? When will they leave the candle ends and cheese-parings, and really try to do good? My heart almost sickens with me, when I look at the mischief which mere politicians have made, and compare them with their good deeds. Nothing, you know, can be done here, but at the public house. Here, the patriot is inflamed with the most ardent desires for any one's good but—his own; at last, the bubble bursts, and the fool is a pauper! The most anxious attention to the science and subject, has convinced me, that the best political economist is the man who takes care, first, of what comes out of the pocket, and secondly, of what goes down the throat. If this were the general rule, sure I am, that the science which is now so much in vogue, might and would be speedily consigned to the 'tomb of the Capulets.' It is to correct the blunders of the many, who leave others

to take care of their interests, that the few rack their brains and torment the world with theories and delusions, which chase each other into ignominious nothingness, more rapidly than does the sun-beam of heaven, the pearly drops of mountain dew. The cause, dear sir, which you advocate, is built upon the Rock of Ages, and it is founded on unmixt truth. May the God of truth protect it, till alcohol is banished from the earth!

Begging that you will convey my best thanks to all engaged with you in the good work, and that you will accept them yourself.

I am, dear sir, very faithfully yours.

W. C. CHAPMAN.

From the N. Y. Bap. Register.

Extract of a letter from Bro. Bennett, to his son, dated Fayette Co. Ky. April 25, 1834.

Dear Son,—

Yours of the 5th inst. came to hand day before yesterday. It refreshed my heart to hear from you, and to learn that your family, mother, and other friends were well. My health is good, and am getting on in my labors much as usual. Friends to the missionary cause increase as the subject comes before the mind with its heavenly claims.

I assisted in forming a female society in Frankfort, last week, auxiliary to the Foreign Mission, and hope they will be encouraged and prosper. Nearly all the members, especially some of the most active, who are now officers of the society, were, at my first visit, far from being friendly to the benevolent interests of Zion; but I may say of them all, as one of them said to me, "It is honorable to change our opinions when we find ourselves in the wrong." There is piety and zeal in this country; it only needs some influence to give it a right direction. At some times, it is true, I feel cast down, in view of the deep rooted prejudices which exist in many minds, sustained by superstition; but 'tho' cast down, not destroyed; though persecuted, not forsaken; though perplexed, yet not in despair."

The cause must and will prevail; and I have been much borne up in my feelings, to find many coming over to correct views, notwithstanding all they may have formerly felt and said. I preached week before last in two congregations which stood prominent among the anti-mission people in that part of the state, and in each, when I closed, both ministers and the people gave me money and a hearty shake by the hand, saying, "God bless you, and may you prosper in the work." I am generally treated with great respect by all classes in community, and there are many warm friends, who feel right and in good earnest to advance the cause, and they are gaining in strength and numbers, and I hope to live to see the time when Kentucky will stand high among her sister states in all the benevolent efforts of the day, in accordance with the Bible, especially in spreading the gospel, so far, at least, as the Baptist denomination is concerned."

I see by the Register there has been a schism in Cicero, occasioned by Campbellism. Could those inclined to that heresy, see its withering and destructive influence upon vital religion, and upon the peace of society, as I see it in this land, the love of God over affected their hearts at all, I am sure they would pause before they went any farther in giving countenance to a sentiment, the root of which is rottenness, and the blossom of which goes up like dust."

It is a time of shaking, both in the religious and political world, "those things which can be shaken" will be removed, while only "those things which cannot be shaken will remain" and we may all say, "alas! who shall live when God doeth this? How important, my son, that we rest upon the omnipotent arm of the blessed Jesus, and repose all our hope in his merit. He is a sanctuary, a hiding place, and calls upon his people to 'enter into this rock, and hide themselves in the dust for fear of the Lord, and for the glory of his majesty, for it seems he hath risen to shake terribly the earth.'"

I expect to attend the Ohio State Convention, the last of May, in Wooster, Wayne co. After that meeting I hope to see my family and friends in New York, and spend June and July in that State before I return to this valley. Please remember me to all our dear friends.

A. BENNETT.

From the Cross and Journal.

### A NEW CASE.

A few months ago I witnessed the following scene in Kentucky:

According to appointment, the Campbellites met at the usual place of worship. The service ended, the preacher invited "those that wished to be introduced into the kingdom," to come forward and signify the same by giving him their hand. The invitation song was "being sung,"—no one came except a female (servant of one of the members). She came—gave her hand—they could not deny that privilege. The members shook her hand—that was all—is all—and I presume will be all they will do with her case. May the Lord attend to her and protect her through life; and in the end show that He is not a re-pecter of persons.

H. P. C.

From the New York Daily Advertiser.

### NEW YORK CITY TEMPERANCE SOCIETY.

This society assembled to celebrate its anniversary, at half past 7 o'clock, on Friday evening last, in the Chatham street chapel. Besides the society an immense crowd of citizens of both sexes attended to hear the astonishing success that had crowned the efforts in the cause of temperance within the year that is past.

The president of the Society being absent, S. V. S. Wilder, Esq. was appointed to preside for the occasion. The meeting was opened with prayer by the Rev. Dr. Spring, after a brief introductory address from the chair.

A brief extract from the report of the Executive committee was then read. Mr. Dulaney, of Albany, presented a variety of statistical statements which he read, in relation to the present state of the temperance cause. Since the Convention in May last, 13 States had held State Temperance Conventions, and Canada had followed their example. The object was to form an extended and powerful concert of action. All the states except two have established State Temperance Societies in the United States exceed 10,000, with more than a million of members, and a million more of citizens, were powerfully influenced by their laudable example.

A resolution was then introduced in favor of re-

newed and persevering efforts in the cause of Temperance, when the meeting was addressed by the Rev. Cyrus Mason, and Alva Stuart, Esq. was addressed by the Rev. Cyrus Mason, and Alva Stuart, Esq. of Utica, and the Rev. Dr. Hewitt, of Bridgeport, in an eloquent and impressive manner. The last named gentleman's resolution was against any alteration in the temperance pledge, which prohibited only distilled spirits, and in a bold and powerful address, he pointed out the impropriety of prohibiting wine, ale, and cider, as some had desired to be done.

He proved most incontestably from scripture, that wine was used by the prophets, apostles, and the Saviour himself; and that its use was directed in a moderate degree by the word of God; not only in Communion seasons, but also on festive, social, and domestic occasions. He said, some in our day had imprudently gone so far as to prohibit its use in their sacramental feasts, and substituted water in its stead, which he considered a violation of the example of our Saviour, and of a positive injunction of scripture, and added, let the character of Christ be vindicated and protected; and sooner than throw contempt upon the character and maxims of Christ, he would let the Temperance Society, and all other societies be scattered to the whirlwind. He spoke of the character of Mahomet the great impostor, and stated that the reason he prohibited the use of wine to his followers, was to prevent the possibility of their ever becoming Christians and partaking of the sacramental feast. After an interesting evening, in which thousands were instructed and delighted, the meeting, after the benediction was pronounced, broke up and dispersed.

At the anniversary of the Home Mission Society in New York, the Rev. Mr. Reed, of London, one of the delegates from the Congregational Union of England and Wales, introduced the following resolution:

Resolved, That the operations of this Society, in their important bearings upon the advancement of religion in other countries, should enlist the sympathies of all Christian lands.

In support of the resolution, Mr. Reed remarked,—Sir, I had supposed that I should have been excused from taking part in the performances of this meeting, seeing that I am a stranger—a stranger truly, in respect to the time I have been in this country, but not a stranger in feeling.

Mr. President, I love this society. I love its name. Home! to you as to me it conveys a thousand thrilling sensations, and tender emotions. Home! the word dwells on my tongue. I love, sir, the Home Missionary Society. I love not its name only, but its object and its character. It is economical. It husband its resources. It is a simple instrumentality. Sir, in its plain and higher walk, it is like the woodman who goes forth with an ax on his shoulder, into the dense forest, and clears it away, letting in the genial rays of the sun, and spreading out before him fields of beauty, covered with fruits and with flowers.

It must be deemed singular that I, a stranger, should talk of a Home Missionary Society. As I have intimated, I was a stranger, but am no longer so. When I first set foot on your soil, after the fatigue of my voyage across the Atlantic, I felt like a stranger, but the mode of my reception has scattered those feelings, and I am at home. I claim then to speak, as far as my testimony will go, of a Home—of our Home Missionary Society. United as we are by Christian bonds, I feel that there is neither Jew nor Greek—but all are one in Christ Jesus our Lord."

There is yet a great problem to be solved, viz.: whether the church can be sustained without state. This problem has never been solved. Sir, it is now to be worked out—solved in America, and no where else. All will turn on the settlement of this vital question. In its settlement, this society will have much to do. Its amazing progress has gladdened my heart. In years it is a babe—in power a giant. Mighty in its present efforts, it will be mightier in its future. O America! America! fair is the lot which falls on thee—it is for thee to show that religion can stand by herself on the eternal rock. Let me say, sir, that, as the resolution challenges the sympathies of Great Britain, you have them probably to a greater extent than you have supposed.—One in kind, one in language, one in religion, one in character, one in Christ, one in hopes of eternal life—I challenge you to a reciprocity of sympathies, of hopes, and of prayers.

### AMERICAN BOARD OF MISSIONS.

Celebration on Friday, 9th inst. A. M. The receipts of the Society, during the year ending 31st August, amounted to 152,270, being an increase of 16,270 above those of any previous year. From the close of August till near the close of last month, they exceeded the receipts during the same period of the former year, by the sum of \$9,478 65. New missions have been established, or men sent to occupy them at Smyrna, at Brussa, at Jerusalem, among the Nestorians of Persia, at the Washington Islands, in Western Africa, Siam and Java. Since the last meeting, there have been sent out 37 missionaries. The number of missionaries now in the service of the Board, is as follows:—95 preachers, 5 physicians, 7 printers, 28 teachers, farmers, &c., and 140 married and unmarried female assistants. Total, 275. Add to these, 7 native preachers, and 49 native assistants,—making a grand total of 331. The whole number of missions is 24, including 60 stations, printing establishments 5, having 9 presses, at which, and others employed by the Board, have been printed not less than 65 to 70,000,000 pages, in 16 different languages. At the date of the latest returns, there were about 1200 schools, containing 56,000 scholars, and in which had been instructed, from the commencement, not less than 76,000 persons.

ANECDOTE.—A young clergyman, who possessed every requisite for the pulpit but a good voice, having occasion to preach a probation sermon for a lectureship, a friend congratulated him as he descended from the pulpit, observing that "he would certainly carry the election; he had nobody's voice against him but his own."

BENEFICENCE.—Goodness is twice blessed; it is blessed in what it gives, and in what it receives; the peace and comfort we impart to others is restored to our own bosoms, by the satisfaction of an approving conscience; so the vapors which ascend thro' the day, fall back at night in refreshing dew upon the earth.



The following article was originally prepared at the suggestion of a Minister's Meeting, and without any design of publication. The writer is aware that many, for whose opinion he entertains great deference, have adopted views at variance with those here expressed. He has no wish to enter the field of controversy, or to urge improperly the results of his own investigations upon the minds of others. The subject is doubtless entitled to consideration. And while the writer has expressed his own views with frankness, and, he would hope, with candor, he is willing also to listen to such strictures as may be dictated by a similar spirit. Truth is the object he would seek, in respect to every subject, and in the attainment of this, all, no doubt, have a common interest.

#### For the Secretary. WHEN DOES THE SABBATH COMMENCE, AND WHEN CLOSE?

In discussing this question, I shall take for granted our obligation to set apart a day for sacred rest and divine worship; and also, the propriety of observing, for this purpose, the first day of the week, commonly called the Lord's day. Strictly, the only object sought by the question is—when does the Lord's day, the season thus set apart for the service and worship of the Most High, commence, and when does it end? Indeed, if we can ascertain satisfactorily when this sacred day begins, the time of its close, it would seem, must also be known; since no one can reasonably claim that the day includes a shorter period than 24 hours, or a seventh part of the week; and none, we believe, assign to it a longer duration.

In determining this question, the mind naturally adverts to the original institution of the Christian Sabbath. For our present purpose, however, we need not agitate the inquiry, what relation the Lord's day has to the weekly Sabbath under the former dispensation.

Beyond dispute, the observance of the first day of the week for religious purposes commenced about the time of our Lord's ascension; and from that period, the day has continued to be observed by his followers, without any material interruption, to the present time. During the age of its institution, the particular limits of the day do not appear to have been the subject of question. There seems to have been nothing unusual in this respect to distinguish the Lord's day from other days. Then, as now, the week was divided into seven distinct parts, called days. When did these respective portions of the week commence? What limits did the people amongst whom the observance of the Lord's day began, assign to each successive day? Now we think there can be very little room for doubt on this subject. The usage of the Hebrews and their progenitors, from the creation downwards, appears to have been uniform. The day closed at the going down of the sun, at which time the new, or next, succeeding day commenced. That this usage was coeval with the creation, would seem to be indicated by the peculiar form of expression employed in respect to days, in the account given of the beginning of time. The evening is first named as a constituent part of the day. On this, however, we do not wish to lay much stress. In Leviticus xxiii. 32, we have a passage expressly to our purpose. "From even unto even shall ye celebrate your Sabbath." Indeed, I am not aware that there is ground for a reasonable doubt respecting the usage of the Jews. Their uniform custom was to commence the natural day, or period of 24 hours, with the evening preceding what is sometimes termed the artificial day, the time during which the sun is above the horizon. If, then, it was intended that the Lord's day should differ in this respect from other days, the fact would have been noted at its institution. The entire silence of all antiquity on this subject were sufficient, it would seem, to show that the Lord's day corresponds to other days, according to the usage of the people amongst whom the observance of the day commenced. The conclusion, then, seems to be irresistible, that the day, at its original institution, commenced with the evening, and terminated at sunset.

But does the practice of the ancients on this subject, furnish a rule for us? Is it important whether the preceding evening, or the succeeding, be observed, provided a seventh part of the week be included? If their usage respecting other days guided their practice, why may not common usage amongst us, or any other people, be adopted, as may suit convenience?

These and various other questions readily suggest themselves. It is to be observed, to observe the Lord's day on the ground of apostolic example, we suppose some will object. The difficulty of separating one part of an institution from another, in respect to obligation, will be manifest to all. And it is obvious to remark, that in cases like this, to follow the pattern given us, is, at least, a safe course. And a safe course, in matters of religious duty, is surely the best.

Uniformity in a thing of this nature is certainly of some importance. A disagreeable incongruity and inconvenience necessarily arises from conflicting usages. Besides, there seems to be some substantial reasons for supposing that the Lord of the Sabbath designed there should be a uniformity as to the time of observing this institution. In the original institution of the Sabbath at the creation, our Maker set apart and hallowed a particular day. The language which the solemn transactions of that memorable occasion speak, is not merely "Consecrate to me and my more immediate worship a seventh part of your time, as may best suit your convenience and customs," but the injunction is, "Yield to this sacred purpose the seventh day." And thus when the institution is renewed and confirmed to Israel, the command is, "Remember the Sabbath day, to keep it holy"—"the seventh day is the Sabbath of the Lord your God."

Confessedly, the seventh day, and this according to the then usual limits of days, was to be observed under the former dispensation. If no change had occurred as to the day, and the rule laid down at Sinai were law for us, who would doubt that we were required to take the evening and the morning of the seventh day for our season of rest? On whatever authority we may set apart a day as the Christian Sabbath, on what ground can we justify any departure from the ancient limits of the day? The mere fact that example constitutes the ground of obligation instead of express precept, surely authorizes no such departure.

Aside from any connexion or resemblance between the former Sabbath and the latter, it accords with the usage of the Most High to announce his will in a practical way, rather than to deal in abstract injunctions. And this holds equally true, whether he employs example or precept, in communicating his will. Suppose in the case before us, that the particular evening to be set apart is not expressly denoted. Yet the rule is sufficiently explicit, as the usual limits of the day was a matter well known, and by every sound principle of interpretation, these limits are understood as included, unless different ones are expressly assigned.

If the apostle John, by birth and education a Jew, speaks of a day called the Lord's day, what can we understand, but a period of time, corresponding in all respects to other days, as he would naturally

understand and use the term? If by the example of apostles and primitive Christians, or in consideration of any other authority of that age, we feel ourselves obliged to observe the first day of the week as consecrated peculiarly to the service of God, is there not reason to conclude that the day embraces the same period now, as when instituted? By what authority do we vary the time? Surely, no express authority or inspired example, will be claimed. Will the ground of convenience, or custom, justify us in the absence of precept or example? What institute may not be changed, or even be dispersed with on grounds equally tenable?

The object in view in setting apart a day, is also worthy of consideration. I have no doubt that the consecration of a definite and stated season for sacred purposes, is included in this object. And this surely requires that the time be certain and known. But this end is joined with that of commemorating the rising of our Lord, and the triumphant completion of his work on earth.

For this object, the day becomes important; as it was on a given day, that Christ arose, and gave this crowning testimony of his divine character and mission. We think there is a manifest fitness in observing the very day, and the day entire, also, as the word was then understood; because it was on such a day that the event took place which we commemorate. The appointed mode of commemoration, is the setting apart of the day—not a day such as may be prescribed by some legislative enactment or local custom—but the day on which the Redeemer burst the bars of death and rose triumphant from the grave. And what that day was, is doubtless to be learned by a recurrence to the time and circumstances of its institution.

These plain, palpable limits once passed, and all that is definite and certain must be surrendered to conjecture, expediency and convenience. And who that esteems the Sabbath a delight, the holy of the Lord, honorable, is willing to believe its sacred hours are left to such obscurity and vagueness?

The time is not remote, when, perhaps, not a few, in observing the strictness of the letter, were too unmindful of the object and spirit of this divine institute. There is doubtless a possibility of erring, also, by swerving to the opposite extreme. We are not of those who suppose, that the spirit of a divine command can be well retained, while the letter is contemned or neglected.

For the Secretary.

#### CONVERSATIONS BETWEEN A CHRISTIAN AND AN INFIDEL PHYSICIAN.

Doct. S. Good morning, Mr. C., what has called you out so early this cold weather?

Mr. C. I am going to attend our sun rise prayer meeting.

Doct. S. Sun rise prayer meeting! Is there any thing new in the wind?

Mr. C. O no—we have continued them several weeks. Professional duties I suppose have called you out so early?

Doct. S. Yes. I am going to visit Mr. H. He is a great sufferer, and cannot continue long—all I expect to do is to smooth his passage to the grave. Mr. C., you Christians talk a great deal about the worth of the soul, as if the poor body were scarcely entitled to a thought, and we should sometimes be inclined to think, you expected us to believe you had forgotten its existence, and yet I find when you, or your families are taken sick, none are more ready to fly to the Physician, none more anxious to preserve their lives, than you?

Mr. C. Certainly, Doct. S. Our lives and our health are not of a trifle, and therefore we have no right to trifle with them; and as God has furnished means for their preservation, it would be sinful to neglect using them. Your profession is a most honorable and useful one. I have too often been relieved from bodily suffering, and raised from a bed of languishment by your skill and attention, under the good Providence of God, to undervalue, or speak of it slightly; but after all, the utmost that human skill can do, is to mend, and patch, and prop up a little longer a mass of organized matter, which carries the principle of destruction within its own vitals. You know, Doctor, that the human body without disease, accident, or any external cause whatever, will ultimately wear out, and like the machinery of an old watch, cease all its operations.

The soul on the contrary is indestructible, and has the principle of immortality within itself; it is not then the part of reason, that the chief energies of the mind should be directed to the state and condition of the latter?

Doct. S. You take many things for granted which you know I deny.

Mr. C. Yes, a great many; but in some points we fully agree. You are not a materialist. You say you discover in man something distinct from matter, that you can sit by your own fire side, and without moving, send your mind to your distant patients. You, with most other rational deists, admit the probability of a future state, and that such a supposition is not discordant with reason. You know the wisest among the Greek philosophers believed in it, and such was the confusion of their ideas on the subject, they saw the necessity of a revelation, or more light. I think this revelation has been made, and all the light which is requisite to lead us to the knowledge of all necessary truth now shines upon us.

Doct. S. Well, I never quarrel with any man about what he thinks.

Mr. C. Neither do I; yet I wish all men thought right; and I moreover believe that a man is responsible for what he does think considering it altogether a voluntary thing. With respect to quarrelling with you Doctor S., I think it would be a difficult matter to effect that.

Doct. S. Well then, let me ask you are so reserved of late. We formerly chatted much together. I believe you endeavored to convince me of what you honestly considered true; but now I can barely get a passing salutation.

Mr. C. You will pardon me if I give my reasons. There has been for several weeks past much attention to the subject of religion. You would call it wild enthusiasm I suppose; but I believe it a revival of God's work. In consequence of this, our religious meetings have been greatly multiplied; the health of our respected pastor is feeble, and consequently a great amount of labor has devolved on me. I have not felt as if I had time or lungs to employ in unprofitable conversation; and as steward of both time and health, I had no right to squander either.

Doct. S. This is sincere, I shall not dispute it, but very civil. I do however wish much to converse with you on some common-sense points connected with this subject, for you are no fool, Mr. C., though a little crazy on the subject of religion.

Mr. C. I can reciprocate this sentiment with great sincerity. Doct. S. You are no fool, though a little crazy on the subject of religion.

Doct. S. We must now separate as we go different ways. Will you spend your first leisure evening with me?

Mr. C. I will; and if nothing new intervenes between this, and Thursday evening, I will visit you at 7 o'clock.

#### CONVERSATION II. The Parlor of Dr. S.

Mr. C. Well, Dr. S., I have come by appointment, but cannot tell for what good purpose. You

and I are bound together by many ties. We have been friends from childhood, were four years in the same literary institution, and have since lived in good neighborhood for twenty years; but on subjects connected with Christianity, we differ so entirely, and have conversed upon it so much, I return to it again heartless and faithless, and, I confess, with great reluctance.

Dr. S. Why so, Mr. C.? Your religious journals abound with such wonderful accounts of the conversions of Deists and all sorts of unbelievers, why may not you come forth with some powerful arguments, which will convince my reason and my understanding at once?

Mr. C. I pass over your sarcasm, Dr. S., and merely reply that our language abounds with able works in defence of Christianity, which I need not name to you. Dr. Chalmers' article "Christianity," in the Edinburgh Encyclopedia, which you have lately read, is of itself, above, sufficient to convince any reasonable and understanding man of its truth; but I have never supposed the difficulty of producing conviction had its seat in the reason or in the understanding.

Dr. S. Where is it, then?

Mr. C. It lies in the heart and in the will. These are the bulwarks which oppose the entrance of the truth. The Scripture says "With the heart man believeth unto righteousness;" and you Doctor, have often quoted the wisdom of the poet—

"Convince a man against his will,  
He's of the same opinion still."

Dr. S. How do you know that I am not as willing to come to a knowledge of the truth on this as on other subjects?

Mr. C. I get my knowledge from that Book whose authority you disclaim. You may reply that this is arguing in a circle: that I first tell you that you are opposed to certain propositions, based upon principles which you deny; and then adduce these very principles to prove the nature and cause of your opposition. I affirm that the Bible is true, and has been proved to be true, beyond all rational contradiction; and if the heart and will of man were not opposed to the holy requirements, and the holy and spiritual nature of Christianity, there would be no more dispute on the subject, than of the existence of Julius Caesar, and that he wrote his Commentaries. We have been over this ground so much, Dr. S., I think it is perfectly idle to pursue it any further.

Dr. S. I should believe more respecting the reality of your religion, were it not for the abominable inconsistencies of most Christians. They are enough to shake the faith of any thinking man of common sense. This, I suppose, you will not deny.

Mr. C. I do deny it positively. If you had said professors, I should have made a somewhat different reply. Many belong to the visible church, who are not Christians, as their conduct proves; and yet it may not be of that positive character, as to justify exclusion from church privileges; but we think it unfair to charge their inconsistencies upon the whole body. I suppose the skillful and scientific Dr. S. would think it a hard case, if he were responsible for all the quackeries in the country. I am ready, however, to meet your objection, if you will particularize. You need not cross the Atlantic, nor go into the neighboring states for instances—I want examples of a more palpable kind. Please name some individuals in this city, with whom we are both acquainted. Before I enter upon this subject, I wish to make one remark.

By a consistent Christian, I do not mean a man who has no faults or sins, or who is not sometimes guilty of inconsistencies; but I mean one whose general course of conversation and conduct is such as to prove satisfactorily, that he is in fact influenced by those principles which he professes to believe, and in accordance with which he professes to act.

Dr. S. With all these allowances, faults, sins, and inconsistencies, I do not know any thing on earth which could not be proved. Mr. C. I wish to treat this subject exactly as I would any other.

Mr. C. So do I, and this is all I have ever requested. Now, to convince you that I do; you are really a liberal man, and skilled in your profession. Yet you acted a hard-hearted part towards S. and your own nephew, and you entirely mistook Dr. D's case. Now would it be a true character of Dr. S. to say he was a hard-hearted, close-fisted fellow, and a mere quack? Please give your examples of inconsistencies.

Dr. S. Well then, here is Mr. N., C., and L., they profess to have been Christians these six years—to have given up the world, and consider persons who are anxious to acquire its possessions as idolaters, and in danger of losing their souls; yet who more anxious to secure good jobs, to make prudent bargains, &c., than these very men? Indeed, Mr. C., (if the coat fits you, you must put it on,) in riding through this city, on my professional visits, I find you Christians who profess to have given up the world, and to live above the world, like to have every thing nice and comfortable about you; and as much as you profess to despise unrighteous mammon, endeavor to secure as much of it as your unrighteous neighbors.

Mr. C. Temperance, industry, and frugality are Christian duties; and in a country like ours, those who commonly secure to any man of common capacity for transacting business, a competency for his declining years. I did not know that Christians professed to believe it sinful to enjoy the comforts of life, with thankfulness and moderation, provided they procured them by pursuing lawful business in a lawful way. I did not know that starving, freezing and begging, were considered Christian duties.—This was one of the errors of the theistic church of Rome. The Bible teaches no such doctrine.—Few Christians, however, are rich or honorable.

They may be said to occupy the middle ranks of society, in this community. With respect to the three young men whom you have mentioned, I do not believe they endeavor to acquire property because they consider it the chief good, as a mere worldly doing. I believe they have higher motives.

Dr. S. There it is. If you Christians are assailed with facts, you then shelter yourselves behind the state of the heart, or the motives, or some other impalpable thing.

Mr. C. Is this peculiar to Christians? I supposed it one of the simplest principles in ethics, that the motive constituted the character of the action. I base my opinion of these young men's motives, upon my knowledge of their liberality. Is not the Rev. Mr. —, a consistent character? He professes to think the soul of more consequence than the body, and does he not act consistently?

Dr. S. I think he acts like a mad-man. I have met him several times, this winter, in snow storms, when he ought to have been at home, in bed.

Mr. C. But does he not act consistently?

Dr. S. Yes; and so have many other wild enthusiasts. I think the Rev. Mr. — is a very troublesome fellow, and that he is continually meddling with that which is none of his business.

Mr. C. Perhaps there is no one thing about which we differ more, than what does really constitute the duty of a Gospel minister. I must now return. If you wish to continue this subject, I shall expect you at my house on Tuesday evening.

(To be Continued.)

The most deceitful are most suspicious.

#### For the Secretary. CHOICE SAYINGS OF HENRY.

BY DELTA.

(Continued.)

86. Many have their eyes open, that have not their hearts open; are enlightened, but not sanctified; and that knowledge which puffeth men up with pride, will but serve to light them to hell, whether many go with their eyes open.

87. We are more endangered by the charms of a smiling world, than by the terrors of a frowning world.

88. No man can be by his own promise bound to do that which he is already by the divine precept prohibited to do.

89. There is no part of this earth, that has a gulph fixed between it and heaven.

90. A charitable disposition may soon find a charitable occasion.

91. Consideration is the first step toward conversion. Bring to mind, O ye transgressors! The prodigal son came to himself first, and then to his father.

92. Light and sincerity make a complete minister.

93. If we have the assurance of God's presence, we need not fear; that will furnish us with such strength as we never had, when we come to do a work we never did.

94. Those that will be wise when they are old, must be inquisitive when they are young.

95. Serious godliness is the best learning.

Extract of a letter to the editor of the Secretary, dated Middletown, May 20, 1834.

Dear Brother—

While God has been visiting your city, and other places, with tokens of his favor, he has also raised up within the last two months, in this city, many witnesses of his ability and readiness to extend "mercy to all them that call upon him." In April, I had the pleasure of baptizing seven persons; on the first Lord's day of the present month, four, and I expect, with the leave of providence, to baptize again on the first sabbath in June.

The application for seats in our Meeting House is so great, that the committee was not able to furnish all who applied; they have therefore made the only enlargement they could, with our present location, viz. taken up all the slips in the house, and making them narrower, and in the space thus gained, put in new slips.

Yours affectionately,  
J. COOKSON.

ANNIVERSARIES.—The tumultuous expressions of approbation and disapprobation during the delivery of addresses at the religious anniversaries in England, have been matters of great surprise on the part of the quiet people of America, and of great regret too. It appeared so inconsistent with the nature of such assemblies, and the reverence due to the Being whose mercy and goodness they were called to contemplate, to indulge in any thing bordering on the boisterous character, that it gave a shock to their best feelings. From the theatre such things as clapping and cheering were to be expected, and from the British parliament; but from a religious audience never. But the intelligence has reached us that there was an infraction, in one or two instances, at the late anniversaries in New York, of the order and stillness which has been heretofore maintained. Another year possibly may show us linked arm in arm with Great Britain in her unseemly and disgraceful practice. When our religious anniversaries shall present an audience clapping and cheering like that at the theatre, or a political assembly, we hope they will be suspended for a while, until those engaged in them shall have time seriously to inquire what they have been about. And how must such conduct comport with the character of that Being whom they have assembled to honor. We would not make these remarks with the least feeling of unkindness, but to improve the influence we have against the very first appearance of innovation on the decorous and reverent practice of all former anniversaries. When a minister says a very good thing in the pulpit, how admirable, indeed, would it appear, to see the whole audience break out into a burst of cheering! "Obtains principis" should be the motto here; for let the thing be repeated once or twice more, and it would be in vain to oppose it.—N. Y. Baptist Register.

Why not stop it? Ah! sure enough! why not stop it? O! just because English men do so; and some of our fine men who have been admitted to the speakers' platform in England on such occasions, have been thus greeted. Though on one occasion, the whole of the impious uproar was occasioned by the ingenuity with which a Rev. D. D. apologized for saying to the Chairman (Lord Teignmouth), Mr. President, instead of My Lord. That such practices degrade the doings of an assembly convened for the promotion of piety among men, to the level of theatrical exhibitions, is in our opinion a fact, against which, popular or unpopular, we enter once for all, a solemn protest. With this as with other strange improprieties which are not scarce among Christians, a few examples confirm the evil.

The New York Times, in speaking of the Anti-Slavery Society, which held a meeting in that city, on the 11th inst. and at which there was some rioting has the following:—Westfield Journal.

We regard these men as the most dangerous class of individuals in this community: as a class utterly regardless of consequences, in seeking to carry their favorite plans into operation, to whom, the existence of our union, and the perpetuity of our institutions are nothing, compared with the success of their wild and impracticable schemes. While we pity their delusion, and lament that the spirit of philanthropy should be perverted to the most dangerous uses, we feel bound to denounce their proceedings as fraught with fearful consequences, and we should consider ourselves regardless of the public welfare, did we not urge upon the community the necessity of putting them down. If their doctrines become general in the non-slave-holding States, a separation of the southern members of the confederacy must be the inevitable consequence. These deluded fanatics have in several of their meetings denounced the constitution of the United States, pronounced the Declaration of Independence a gross mockery of the rights of man, and proclaimed doctrines, which, if carried into effect, would overturn our whole political system. They must be put down. They may indulge in their wild dreams as long as they choose, but when they seek to reduce their principles to practice, the strong sense of a thinking community like ours will revolt against them. It was reasonable to suppose that the lesson which they received some months ago, when the indignant voice of an insulted community was raised against them, would have taught them the folly as well as the danger of the course they were pursuing. But they will not learn from experience. They must and will be checked.

Remarks on the above. The writer in the N. Y. Times, if correctly quoted by this W. Journal, from

which we take the article, shows himself to be bloated with conceit of his own comprehensiveness of men and things, by the sweeping denunciations he fulminates against the Anti Slavery Society, without exceptions. He seems to be filled with wrath against all who belong to the Anti Slavery ranks; and while he professes regard for the public welfare, calls upon the community at large to put down "these deluded fanatics," as "the most dangerous class of individuals."

Poor man! His brain must be in a complete whirl, either of fear, self-interest, ignorance, misanthropy, or downright barbarousness of feeling against the colored race; and possibly all these combine to raise the mental tempest, the harmless murmur of which echoes very feebly, and vastly too late to produce its desired effect. The gentleman's fears anticipate a speedy dissolution of the Union, as the consequence of the prevalence of Anti Slavery doctrines in the non-slave-holding States. This being only an opinion of the "fanatic" himself, it may safely be left to him to show its correctness. If such an event ever takes place, it will not be effected by the advocates of humanity and equal rights; for they disavow the use of all means which can effect that object. They will neither go to the slave States to infringe their constitutional or legal rights, nor separate from them because they hold slaves. If any class of people then, are determined to quarrel with abolitionists, because they are such, and will insist upon slaveholders ceasing to oppress men, to such fanatics the Anti Slavery Society has only to say,—"strip and fight till we come," and go quietly on in their career of sending forth "light and truth." The Times says, "These deluded fanatics have in several of their meetings, denounced the constitution of the United States." We doubt the truth of the assertion, and hold the writer responsible to the public, and the Anti Slavery Society especially for proof. "They must be put down," says this advocate for perpetual oppression and sin.

Dear man, who will you procure to consummate your order? You say, "the strong sense of a thinking community like ours (New Yorkers do ye mean) will revolt against them." Not exactly so is the fact; for as soon as people begin to think soberly, they come quickly to revolt against slavery. The closing remarks in reference to a "lesson" given the abolitionists by "the indignant voice of an insulted community" are too ridiculous to be regarded. We suppose he means the mob of madmen, who rushed like demons into Chatham Street Chapel, calling for Arthur Tappan, and W. L. Garrison, that they might have the intended "lesson" beaten into their heads, and inscribed in their blood upon the floors, the walls, the pavements. But the sequel shows, that the public took the insult in great dudgeon, and instead of learning either "the folly or danger" of advocating the command of God to "do justly, love mercy, and walk humbly with God," have by thousands come to their reason, and are now on the side of righteousness.

"They must and will be checked" says this mad blatherer. Indeed! Who will check them for you? I can think of no answer but what is found in 1 Kings xxii. 20—23. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

We suppose the Editor of the W. Journal approves the article in the Times, as he adopts it without comment. If so, we regret that a man living as he does, in the bosom of a flourishing and independent yeomanry, where all are free as the air they breathe, should think it worth his while to taint the public mind with hatred to a body of men, desirous only to render some millions of oppressed and enslaved human beings, as happy, enlightened, and free as themselves.

CHRISTIAN SECRETARY.  
HARTFORD, MAY 24, 1834.

#### OPENING OF A NEW HOUSE OF WORSHIP.

A neat and commodious house for public worship was opened at Torrville, on Thursday last. As the chapel is to be occupied by three denominations of Christians successively, a minister of each of those denominations officiated on the occasion. A sermon was preached at 10 o'clock, A. M. by Rev. Mr. Bentley, pastor of the Congregational Church in Granby, from Gen. xxviii. 17. "And he was afraid, and said, how dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

At half past 1 o'clock, P. M. Rev. G. F. Davis, pastor of the Baptist Church in this city, preached from Ps. cxxxiii. 8, 9. "Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy people be clothed with righteousness; and let thy saints shout for joy."

After a few minutes intermission, the audience were addressed by Rev. S. Remington, pastor of the Methodist Episcopal Church in this city, from Ps. lxxxviii. 5, 6. "And of Zion it shall be said, this and that man was born in her; and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah."

Prayers were offered by Rev. Messrs. Nash, of Wintombury, and McLean, of Simsbury, of the Congregational denomination; and by Rev. Messrs. Kellogg and Chittenden, of the Methodists.

The day was fine, the audience numerous and attentive; the singing was in good taste, and all the services were conducted with the utmost harmony and good feeling. At seasons, the people seemed considerably affected; and the hope is cherished that some salutary and lasting impressions were made. The Christians of different sects "thanked God and took courage." May they all "with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ."

Wanted all the earth neighbors existence the Deed are great Creator are life, I whereas, faith and to this as nearly on age by the contrary republica religion, country, liberties, duty and ciate the salut expatriat remove it we belie science, a public opposed the republ emancipe bloody co it to the slaves, to do all the exti agree, w form ou following

On the this nun now say sign to r municat pro or e inerti which w sure of a are divid to leave existence to the su ing alwa seem to tion, ab the docti diate ob th harmony both.

HAR names of a place i with, as ed some ees, p principles, its p become the week ad best men time has ter can i his duty ry."

It may the well immortal in this o subject, whose b have ind various w known, v calculating the Brita extensive of what gentleness not fail hear him, rectness o

IA Wuna blind all the earth neighbors existence the Deed are great Creator are life, I whereas, faith and to this as nearly on age by the contrary republica religion, country, liberties, duty and ciate the salut expatriat remove it we belie science, a public opposed the republ emancipe bloody co it to the slaves, to do all the exti agree, w form ou following

ARTIC ford An Americ



**Connecticut Baptist Convention.**—We had a strong desire to say something this week to stimulate both male and female Christians to make an immediate effort to raise and forward liberal donations for the supply of our destitute churches, which we hope yet no church will neglect. The cries and entreaties of feeble and destitute churches are numerous, frequent, and piercing; and yet they seem to produce but little impression upon those who are able to do much for their relief.

We have before said, and say again, that in our opinion, too little heed is given to our domestic destitution. We should have given in this paper some extracts from the reports of two female societies in this city, for missionary purposes, but they came too late. They are sufficient to give a good example, and will be forthcoming next week. Other female societies in the State have also done nobly; more of them are needed. But men of age, or in youth, are too often outdone by our benevolent females, in these praiseworthy exertions.

It is not sufficient to move all to action, to know that Wickliff and Bushyhead, native Cherokees and ministers of the gospel, have met and shaken hands with Mung Shwa Mung, from Barnah, and the Karen teacher from the same country, all at Augusta, Geo. 7. Thus from the idolatrous cities and mountains of Asia, and the deep inland savage wilderness of America, converts to Jesus meet, greet, and love; all ascribing glory to God for sending missionaries to call them from heathenish darkness into his marvellous light. Let all be up and doing—faint not, the labor is not in vain.

#### SLAVERY, &c.

On this subject and its concomitants, we have said, in this number of our paper, more than ever before. We now say to our readers, that it is no part of our design to make the Secretary a common medium of communication in the discussions now going on, either pro or con. Several circumstances have led to the insertion of some facts and free remarks, this week, which we hope will secure us at least from the censure of any portion of our patrons, who, we are aware, are divided in opinion, upon these things. We mean to leave the battle to be fought by the papers now in existence, which are every week multiplying, devoted to the subjects of abolition and colonization, reserving always our liberty to publish facts as duty may seem to require. We are not the enemy of colonization, abstractly considered; nor are we opposed to the doctrine of emancipation; as a duty of immediate obligation; and hope the present collision between the advocates of either, will soon cease, and harmony and love characterize the future course of both.

#### HARTFORD ANTI-SLAVERY SOCIETY.

We have this week received from the President of this Society, a copy of their Constitution, and the names of its officers, with a request to give the whole a place in our columns; which request is complied with, as will be seen below. The Society was formed some weeks since, but by unavoidable circumstances, its publication has been delayed. The object and principles contained in the Constitution, will now become obvious to any person who may wish to examine them; and we fully accord to a sentiment this week advanced in our hearing, to a number of our best men, by Mr. Stewart, from England, "that the time has come, when no Christian, or Christian minister, can innocently refuse seriously to consider what is his duty to God and his country, in regard to slavery."

It may be proper, also, to remark, that Mr. Stewart, the well known philanthropist, and coadjutor of the immortal Wilberforce, is expected to deliver a lecture in this city, on Tuesday next, upon this important subject. Mr. S. is not a clergyman, but a person whose benevolent feelings for suffering humanity, have induced him to make sacrifices to promote in various ways the good of mankind, which, if fully known, would startle and rebuke our cold hearted and calculating selfishness. He was long in the service of the British East India Company, and has travelled extensively in the slave colonies; of course, he speaks of what he has seen and known. His amiableness, gentleness of spirit, and blandness of manner, will not fail to conciliate the feelings of those who may hear him, should he fail to convince them of the correctness of his views.

#### CONSTITUTION

##### OF THE HARTFORD ANTI-SLAVERY SOCIETY.

#### PREAMBLE.

WHEREAS, the most High God "hath made of one blood all nations of men, to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas, our national existence is based on this principle, "that all mankind are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," and whereas, after the lapse of nearly sixty years, since the faith and honor of the American people were pledged to this avowal, before Almighty God and the world, nearly one sixth part of the nation are held in bondage by their fellow citizens; and whereas, slavery is contrary to the principles of natural justice—of our republican form of government, and of the Christian religion, and is destructive of the prosperity of the country, while it is endangering the peace, union, and liberties of the states; and whereas, we believe it is the duty and interest of the masters, immediately to emancipate their slaves, and to place them at once under the salutary restraints of law, and that no scheme of expatriation, either voluntary or by compulsion, can remove this great and increasing evil; and whereas, we believe that it is practicable, by appeals to the conscience, hearts, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by affecting the speedy and safe emancipation of the slaves, to prevent a general and bloody convulsion; and whereas, we believe we owe it to the oppressed, to our fellow citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power, to bring about the extinction of human bondage,—we do hereby agree, with a faithful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

#### CONSTITUTION.

ARTICLE I. This Society shall be called the "HARTFORD ANTI-SLAVERY SOCIETY."

ART. II. This Society shall be auxiliary to the American Anti-Slavery Society.

ART. III. The object of this Society is the entire abolition of Slavery in the United States. While it admits that each State in which slavery exists, has, by the Constitution of the Union, the exclusive right to legislate in regard to its abolition in said State, it shall aim to convince all our fellow citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its immediate abandonment, and the substitution of the whole-some regulations of law, humanity and religion,—without the expatriation of those now regarded as slaves, or of the free people of color. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave trade, and to abolish slavery in all those portions of our common country, which come under its control, especially in the District of Columbia; and likewise to prevent the extension of it to any State that may hereafter be admitted to the Union.

ART. IV. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in indicating their rights by resorting to physical force.

ART. V. Any person who subscribes to the principles of this Constitution, and who contributes to the funds of the Society, may be a member of the Association, and entitled to vote at its meetings.

ART. VI. The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and a Board of Managers, composed of the above, and not less than five other members of the Society. They shall be annually elected by the members of the Society, by ballot, and five shall constitute a quorum.

ART. VII. The Board of Managers shall have power to enact their own By-laws; fill any vacancy which may occur in their body; employ agents; determine what compensation shall be paid to agents, and for what necessary aid; direct the Treasurer in the application of all moneys; and call special meetings of the Society. They shall make arrangements for all the meetings; make an annual, written report of all their doings; the income, expenditures and funds of the Society; and shall hold stated meetings, and adopt the most energetic measures, rightfully in their power, to advance the objects of the institution.

ART. VIII. The President shall preside at all the meetings of the Society, or in his absence, the Vice President, or in the absence of both, a President pro tem. The Corresponding Secretary shall conduct the correspondence of the Society. The Recording Secretary shall notify all the meetings of the Society and the same in separate books. The Treasurer shall collect the subscriptions, make payment at the direction of the Executive Committee, and present a written and audited account, to accompany the annual report.

ART. IX. The annual meeting shall be held each year, at such time and place as the Executive Committee may direct, when the accounts of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, the officers chosen, and such other business transacted as shall be deemed expedient. A special meeting shall be held just previous to the anniversary of the parent institution, provided that such meeting do not interfere with any of the regular meetings of the Society.

ART. X. This Constitution may be amended at any annual meeting of the Society, or at any special meeting of the Society called for the purpose, by a vote of two thirds of the members present, provided the amendments proposed, have been previously submitted in writing, to the Executive Committee.

#### NAMES OF THE OFFICERS.

Rev. GUSTAVUS F. DAVIS, President.  
Doct. GEORGE W. BOLLES, V. President.  
Mr. EDWARD GOODMAN, Cor. Secretary.  
Mr. THOMAS H. SEYMOUR, Rec. Secretary.  
Mr. PHILEMON CANFIELD, Treasurer.  
Rev. Augustus Bolles, }  
Mr. H. Foster, } Managers.  
Mr. D. Kellogg, }  
Mr. P. H. Hutchinson, }  
Mr. Wm. Dwyer, }

#### General Intelligence.

##### Legislature of Connecticut.

##### HOUSE OF REPRESENTATIVES.

Thursday, May 15.

Memorial of A. W. Roberts, and others, for a bank, referred.

Report of the agents of the Eagle bank read and sent to the Senate.

Committee on incorporations reported a bill in form incorporating Joseph W. Hurlbut and others, of New London, into a school company, under the name of the New London Academy, passed.

A bill passed appointing David S. Boardman Chief Judge of the County Court of Litchfield county; Wm. M. Burdell and Morris Woodruff were appointed Associate Judges; Albert Sedgwick, Sheriff.

On motion of Mr. Kibbe, the house resumed the consideration of the bill to repeal the act relating to Anatomical and Medical Science.

Mr. Kibbe observed that the bill had created much feeling in his section, because the town poor of every town were liable after death to dissection. He thought it went further than any law ever passed before on this subject. The Massachusetts law, from which this bill in most of its features is copied, expressly excepts town paupers from its operation, and he thought it right that our law should also be stripped of this objectionable feature.

Mr. Townsend observed, that the subject was one of the last importance. The Medical Convention which were in session during the week, had appointed a committee to inquire into the subject. He moved to refer the bill to the Judiciary committee who might have opportunity to confer with the gentlemen of the medical committee, and obtain all information necessary for a deliberate opinion.

Mr. Kibbe thought that every body in the House was qualified to make up his opinion immediately, without waiting for the interference of any foreign power whatever. The law, he said smelt of blood. He appealed to the feelings of the members of the house, and reminded them, that any of them before another year, might suffer poverty, sickness and death, and thus be subject to this law. At that very moment, some of their friends might be under the dissecting knife of the anatomist. He warmly urged that the law should be instantly repealed, because he looked upon it as a foul blot on the moral escutcheon of the State of Connecticut.

Mr. Townsend had no preference of any committee on the subject, and therefore, to give satisfaction, would move that it be referred to a committee to consist of one from a county.

Friday, May 16.

Joint Committee on roads and bridges reported a bill incorporating Elijah Comstock and others, a turnpike road company, under the name of the Hadlyme Turnpike Company. Bill in form passed.

Joint Committee on divorces reported a resolution, that Daniel Lyon pay to Betsey Lyon the sum of \$100 to enable her to prepare a defence.

Same committee reported similar resolution, that Samuel Ocott pay the sum of 100 dollars to Sophronia Ocott. Passed.

Bill appointing Roger Coit sheriff of Windham county, for three years. Passed. Wednesday, May 21.

The committee on the petition of the Mayor, Aldermen, Common Council and Freemen of the city of

Hartford, reported favorably on the erection of an iron railing around the State House yard, and other improvements of the same, at a cost of \$7,000. Read first time.

Committee on Incorporations other than banks, reported a bill incorporating the Theological Institute of Connecticut. Report read with accompanying bill.

Mr. Haley, of Groton, said, the subject was one of great importance, and should be deliberately considered. Bills of this kind had frequently been passed with great haste. This institution was one of a very peculiar character. The probability was, if it should be incorporated, it would soon call upon the Legislature for pecuniary aid. No doubt that was the intention in asking for incorporation. He wished, therefore, that the bill might, for the present, lie on the table.

A member observed, that the petition contained no request for money, but simply for an incorporation; any inference of that kind, therefore, was wholly unauthorized. The bill passed.

Committee on the petition of the Mayor, Aldermen, and Common Council of the city of Hartford, reported a bill extending the fire limits of that city.

Mr. Hungerford observed that it was very necessary that the fire limits of Hartford should be extended, on account of its great increase of population, particularly in the western part. It was necessary that it should go into operation soon, because some individuals had the intention to erect wooden buildings within the fire limits, which would much endanger the safety of the city. Bill read three times, and after some inquiries from Mr. McCurdy answered by Mr. Hungerford, passed.

Resolution passed at the last session in relation to an amendment of the constitution, providing for the enactment of laws regulating elections.

Mr. Storrs read the article of the constitution relating to amendments, and made some remarks about the necessary formalities.

On motion, the subject of amendment was made the special order of the day, at 2 o'clock, on Thursday the 22d inst.

Hon. Roger Huntington, of Norwich, was this afternoon elected Com. of war, by a vote of 105 to 88, in the place of Hon. Elisha Phelps.

The Senate of Connecticut have concurred in the appointment of Chief Justice Williams, by the unanimous vote of all the members present, of Judge Huntington, by a vote of 15 to 5, and of Judge Waite, by a vote of 16 to 4.

Connecticut Medical Society.—At the Annual Meeting of the Connecticut Medical Society, held at New Haven on the 14th and 15th of May. The following persons were chosen officers for the year ensuing:—

Thomas Miner, of Middletown, President.  
Silas Fuller, of Columbia, V. President.  
Elijah Middlebrook, of Trumbull, Treas.  
Charles Hooker, of New Haven, Sec'y.  
Silas Fuller Luther Ticknor, Dyer T. Brainard, W. S. Pierson, and Joseph Palmer, Committee of Examination.

Thos. Hubbard, Eli Ives, John S. Peters, Wm. Burdell, and Samuel Carter, Committee to nominate Physicians for the Insane Retreat.

#### IMPORTANT FROM FRANCE.

Attempted Revolution in France.—French papers as late as April 16th, brought by the packet ship Poland, contain accounts of formidable insurrections in various cities, particularly in Paris and Lyons. The insurgents were finally overcome by the strong arm of the government, but not until many lives were lost on both sides, especially at Lyons, where the fighting lasted through successive days, and produced lamentable slaughter.

#### Letter from the Pacific.

The brig Hunter furnishes Panama papers to the 23d March.

The railroad from Porto Bello to Panama, (from the Pacific to the Atlantic Ocean,) it was expected, would speedily be achieved. A subscription amounting to \$20,000 had been raised in Panama, towards the construction of the work. A commission has been sent by the government, accompanied by a gentleman named Ventura Marroquin, who had discovered a passage from sea to sea, in a great measure free from hills and obstructions, and which can be, and has been accomplished by himself in one day; they will examine the route and report upon its probable advantage.—N. Y. Ad.

#### Domestic News.

##### ITEMS, &c.

Awful Earthquake in South America.—One of those fearful convulsions of nature, which sometimes occur to make man feel his impotence, as compared with the omnipotent power of his Creator, occurred in the mountainous districts of New Grenada, near the western frontier, and also near the equator, on the 20th and 22d January which nearly destroyed the city of Pasto, which contains about 12 or 15,000 inhabitants, about 500 of whom lost their lives. The city of Popayan, containing near 30,000 inhabitants, had also been destroyed. The entire country for leagues around Pasto, has been converted into a scene of complete desolation and mourning. A volcanic mountain overhangs the city of Pasto, which is situated in latitude 1, 13, N. long. 71, 11—and as the ridge of the Andes which stretches a little to the westward, was severely affected, there is every reason to apprehend that the city of Quito and the republic of Ecuador are exposed to the effects of the same.

From letters received, it appears, that the shock was experienced at seven o'clock in the morning of the 20th Jan. when an awful motion of the earth commenced, which continued for nearly 4 hours without interruption, and which, on the 22d, were succeeded by several others, still more violent, which completed in one chaos of destruction what parts of the city of Pasto had formerly been.

Of all the religious churches in the city only that of Jesus del Roi, and that of an Andre escaped with the loss only of their steeples. But the Cathedral church and the churches consecrated to San Francisco, San Sebastian, Santiago, with their respective convents, as also those of Santo Domingo Marced and Monjas, were all dashed to pieces. With the exception of only three or four houses which have half escaped destruction, all the rest, both great and small, met with the same fate as the churches and convents, and the smaller houses which remained standing, were either removed from their former foundations, or so unsettled as not to be inhabited with safety, whence the afflicted population were doomed to suffer the rigors of a burning sun by day, never before known, and the heavy dews by night, where they assembled to implore the divine mercy for the souls of those whose dead bodies they had collected together.

The Commission appointed by the Governor to report that at the right of a large lake in the district of Sibundoy, a small rising ground is observed, which has vomited from its bosom large pieces of rock, and that huge and profound caverns are in the neighborhood surrounding the desert called Bordoncille; that almost half of this desert had been precipitated into the bowels of the earth, and the other part raised as if it were above the surface; till it had formed a mountain of stupendous elevation, like another mountain of similar origin, situated between Sibundoy and Aguaz, which in its formation overspread a great deal of the original soil. The commissioners further state, that this mountain has, from the successive convulsions of the earth mouldered away, covering the high roads and causing the formation of immense marshes in the neighborhood; that portions of filled earth precipitated occasionally from its top fell into the bed of the river Balsayaco, and obstructed its course, the sudden and impetuous overthrow of which destroyed the land and houses of the people of Santiago, forcing its waters even as far as Putumayo, being in-

creased by nearly ninety tributary streams; and they state that the church and ten houses have been reduced to ruins, and the remainder of the inhabitants have fled into a high mountain, with all the images which they were able to save from the wreck. Almost the whole of this canton is overspread with large abysses, principally in the parish of Yacuanquer, where its numerous eruptions have fortunately not disturbed the course of the river Guatara.

Two white men were lately murdered in the vicinity of Prince Edward court house, Va. They were found with their throats cut, and the head of one was completely cleft open with an axe. They were negro traders, and had been murdered by their slaves who stripped the bodies, and took possession of the property, about \$3,000, when they decamped, and have not yet been taken.

Bunker Hill Monument.—We feel no ordinary degree of pleasure in announcing to our fellow citizens that the fifty house lots bounding Monument square, on Bunker Hill, offered for sale a few days ago, at \$500 each have all been sold, and the association is now out of debt. We hazarded an assertion some months since that the mechanics of Boston having undertaken the task of finishing the monument, the work would soon be completed. The work on the monument will be recommenced, the capstone will be raised—the monument will be finished.

A new certificate has been engraved, which will be furnished to all subscribers of five dollars and upwards, and will constitute them members of the Bunker Hill Monument Association. The diploma itself is worth the money, without more patriotic considerations, as it is executed on a large sheet of drawing paper, and presents two beautifully engraved views, one representing the battle ground of 1775 and Charlestown in flames; the other the battle ground and monument of 1835, with a view of the metropolis, proud and flourishing. We cannot doubt that those who have already subscribed only two or three dollars, will give in addition sufficient to entitle them to membership and a certificate.—Bost. Transcript.

Relic of Antiquity.—We had the pleasure, last week, of examining an old sword recently found in Windsor. It was found projecting from the bank of Conn. river, 3 feet below the surface of the ground. The blade is straight, about 18 inches long, bearing date of 1554, with a German motto, signifying "God is with us." The guard is gone, evidently corroded off by rust. How long it has lain buried, no one knows, though not improbably nearly two centuries. It was brought to light by the gradual changes in the current of the river.

Windsor is one of the oldest towns in the State.—The Plymouth Company erected a trading house there in Oct. 1693, which is said to have been the first house built in the State. About the same time, however, a similar house was erected by the Dutch at Hartford. In 1634, an attack was made on the Plymouth house, by the Dutch, with about 70 men, who were repulsed. Whether this sword was used on that occasion, or was lost in later conflict between the English and natives, is not known. At any rate it is an interesting relic, and has been deposited in the Hartford Museum, for exhibition.—Conn. Courant.

It is in contemplation to hold a celebration at Jamestown, in Virginia, on the 24th inst. in honor of the landing of the first Virginia settlers on that spot, two hundred and twenty-seven years ago. Arrangements are made to have appropriate addresses delivered; a procession is to be formed; and a barbecue and ball are to be added to the other ceremonies of the day. A procession is to be devoted exclusively to the memory of Pocahontas, consisting of two hundred and twenty-seven ladies, corresponding to the number of years since the settlement of the Colony which owed so much to the generous friendship and magnanimity of that extraordinary princess. A guard of honor, composed of volunteer and militia corps, will attend them. Such is the programme of the celebration, as published in the Virginia papers. The anniversary is fixed for the 24th, which, from the change of style, answers to the 13th of May, the day on which the expedition under Newport, took possession of the peninsula, and commenced their labors in felling trees, to make room for the projected town. The settlement, it will be remembered, was not only the first in Virginia, but the first permanent habitation of the English in America. The confederacy of Indians in the midst of which they were placed, was among the most numerous on the continent, formed of thirty powerful tribes, numbering twenty-five hundred warriors, within sixty miles of Jamestown, and countless tribes that filled up the back country. By the census of 1630, there were in the whole state of Virginia, forty-seven Indians!—N. Y. Ad.

Huntsville, (Ala.) May 1.

Frost.—The damage sustained by the frost on Sunday night, has perhaps never been greater in this section of the country, so late in the season. For some weeks past, the weather had been mild, just such as the planter could desire, and the stand of cotton was exceedingly fine; but the flattering prospect has been sadly reversed. Saturday night was attended with some frost—the weather was cool throughout Sunday: the wind from the north, and a killing frost was the consequence at night. We fear the injury has been general throughout North Alabama, if not the whole cotton growing country. In our immediate vicinity, we hear of some planters who have lost whole fields; others one half, &c. Many will be unable to replant for the want of seed, which it will be impossible to procure at this late season.

CHOLERA.—A gentleman in this city, (says the New Orleans Advertiser) whose family were passengers on board the steamer at Warren, which left this city on the 15th inst. for Cincinnati, received accounts on Monday, dated Randolph, stating that the cholera had broken out on board of that boat—that his nephew and three other persons were buried that day, and that 15 or 20 in all, had died.

There have been several cases of cholera in this city, which have proved fatal; yet we do not think it epidemic, and that it may be avoided by prudence. The cases, so far, have been generally confined to the boats.

Forgery.—A gentleman of this city, (says the New Orleans Advertiser of the 5th inst.) of the highest respectability, and large family connections, and a director of a bank, has disappeared, and it is discovered that he has been for a long time past, committing forgeries to a vast amount.

Preparing for Summer.—It will be seen, by the proceedings of the House of Representatives on Saturday, that that body has determined to adjourn over from Thursday to Monday next, in order to give time to remove the carpets from the floors of the extensive Hall, and lay down mats in their stead, and also to provide for further admission of fresh air into the apartment. This looks as if an early adjournment of Congress was not calculated upon.—National Intelligencer.

The Jury in the case of Abner Kneeland, at Boston, were discharged on Friday night, not having agreed. Vote, 11 to 1—case continued till November.

#### MARRIED.

In this city, on Sunday evening last, by Rev. G. F. Davis, Mr. Edwin Hurlbut to Miss Julia Burdett. In this city, on Monday morning last, by Rt. Rev. Bishop Brownell, Silas E. Barrows, Esq. of the city of New York, to Miss Mary Russ, daughter of the late Hon. John Russ. At Glensbury, by the Rev. Mr. Riddell, Mr. Stephen Holmes, Jr. of Manchester, to Miss Abby S. daughter of P. Brown, Esq.

At Colebrook, on the 8th inst., by Rev. A. Morse, Mr. Daniel Manchester to Miss Julie Case.

#### DIED.

In this city, Miss Sarah Terry, aged 30, daughter of the late Mr. Oliver Terry. At East Hartford, Mr. Jonathan Hills, aged 41. At Colebrook, April 30, Mr. Riley Bidwell, in the 23d year of his age. He was an industrious and respectable young man; and in his last days, (though afflicted with severe pain in his head, probably caused by the hydrocephalus, he was apparently devotional and resigned to the Divine Will. He has left a widow under sixteen years of age and a large circle of connection and friends to mourn his loss.

#### NOTICE.

THE Annual Meeting of the Young Men's Education Society will be held at the Baptist Church, in this city, on Sunday evening, May 25. An address will be delivered by Rev. H. Stanwood.

Hartford, May 21, 1834.

#### NOTICE.

THE Annual Meeting of the Female Beneficent Society will be held at the Centre Lecture Room, May 28th, at 4 o'clock, P. M.

Hartford, May 23.

#### NOTICE.

THE Board of Managers of the Connecticut Baptist Convention, are hereby notified that an adjourned meeting of said Board will be held in the Baptist Conference Room, in the city of Hartford, on the second Tuesday of June next, at 9 o'clock, P. M.

Middletown, May 20, 1834.

#### NOTICE.

The Annual meeting of the Connecticut Baptist Convention will be held in the Baptist Meeting House in the city of Hartford, on Wednesday, the 11th day of June next, at 9 o'clock, A. M.

Middletown, May 20, 1834.

#### NOTICE.

THE Board of the Connecticut Baptist Education Society, are hereby notified that their next quarterly meeting will be held in the Baptist Conference Room, in the city of Hartford, on the second Tuesday of June, next, at 1 o'clock, P. M.

Willington, May 14, 1834.

#### NOTICE.

THE sixteenth annual meeting of the Connecticut Baptist Education Society, will be held in the Baptist meeting house in the city of Hartford, on Tuesday, June 10th, at 2 o'clock P. M. The sermon before the Society will be delivered in the evening of the same day, by Rev. O. Spencer, or Rev. P. Brockett, in case of failure.

Willington, May 14, 1834.

#### NOTICE.

THE subscriber having resigned the pastoral charge of the Baptist Church and Society in Norfolk, Ct., and engaged to labour with the Baptist Church in Egremont, Mass. would respectfully request that all communications for him should be directed to him at Egremont, Mass.

May 13, 1834.

#### NOTICE.

AT a Court of Probate holden at Hartford, within and for the district of Hartford, on the 23d day of May, A. D. 1834—

Present, ISAAC PERKINS, Esq. Judge. THIS Court doth direct the Administrator on the estate of Samuel Beckwith, late of Hartford, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate, to be holden at the Probate Office in said district on the 11th day of June, 1834, at 1 o'clock, P. M. to be heard relative to the appointment of commissioners on said estate, by posting said order of notice on a public sign-post in said town, and advertising the same in a newspaper published in the County of Hartford, at least ten days before said hearing.

Certified from Record,

HENRY BELDEN, Clerk.  
2w19

#### NEW ESTABLISHMENT.

##### Z. E. ADAMS & CO.

Lithographers and Print Publishers, Three doors east of Post Office.

WHERE may be found a great variety of choice Prints, at Wholesale and Retail; they are executed by competent artists and will bear inspection. Print Venders, Hawkers, and others, will find it to their advantage to call and purchase a good article.

All orders from abroad inclosing cash, will be filled and forwarded at short notice, and on the most reasonable terms.

N. B. Between 60 and 70 different subjects (beautiful specimens) are reserved for retailing.

LET JOB WORK of all kinds done to order, on short notice. Ladies and gentlemen will please call in.

Hartford, May 24, 1834.

\*3w19

#### NEW BOOKS.

JUST RECEIVED, AND FOR SALE BY

##### F. J. HUNTINGTON,

Introduction to Sacred Philology and Interpretation. By Dr. G. J. Plank. Translated from the original German, and enlarged with notes, by Samuel H. Turner, D. D., New York.

The Young Man's Own Book of Knowledge, containing a familiar view of the importance of Religion,—the works of Nature—Logic, Eloquence—Mechanical Powers—Hydrostatics, Hydraulics, Optics, Acoustics, Electricity, Galvanism, Geometry, Astronomy, History, Chronology, &c. By Thomas Tegg. 1st American, from the 20th London edition.

The History of Popery, including the origin, progress, doctrines, practices, institutions, and fruits, to the commencement of the 19th century. By a Watchman. With an Introductory Essay, by Rev. Samuel Miller, D. D.



## POETRY.

For the Christian Secretary.

ON THE DEATH OF MRS. JERUSAH D. MALLERY, OF WILKINGTON.

She dies, but O the heavenly calm,  
The sweet composure of that breast;  
The prayer is heard, the spirit's flown  
To the bright mansion of the dead.

We sorrow not as those whose tears  
To infidel despair are given;  
Faith looks beyond the rolling sphere,  
And there beholds a happier heaven.

Then sleep, Jerusha, sweetly sleep,  
The turf shall lightly on thee press,  
For angels have their charge to keep  
Thy sleeping dust, where'er it rest.

When the last trump, with solemn sound,  
Shall penetrate death's dark abode,  
Thy slumbering dust shall there be found,  
And fashion'd like thy glorious Lord.

And when the congregated saints  
Shall stand on Zion's holy brow,  
Then find thy robes and husband there,  
With all thy lov'd ones left below.

Then by the pure mid-lucent fount,  
Where streams of life perennial spring,  
With hark attend to Jesus' love,  
His praise in sweetest numbers sing.

Woburn, April 30, 1834.

N. H.

## THE FAREWELL.

And must I leave each blooming scene,  
So fondly wrought in memory's view,  
The dancing brook, the peaceful green,  
And all the haunts my childhood knew!

My joyous sports 'neath Summer's moon,  
The evening chase down yonder lane,  
And must I leave them all so soon—  
And never taste their sweets again!

And must I leave, oh, brother dear—  
Our rural walks, our woodland bower?  
Sweet Philomel, and will she cheer  
My heart no more at twilight hour?

A sister watchful to her care,  
Who rock'd me in my cradle-bed,  
Who strove each evening ill to share,  
And smiles of love around me shed.

The Father kind, who on his knee  
So often placed his infant boy,  
Who joined with him in sportive glee,  
And mark'd each rosy smile of joy.

And must I pluck me from my home,  
These ties and scenes of pure delight,  
On life's unfriendly sea to roam  
No kindred smile to cheer my sight?

And thou, the fondest and the best,  
The firmest of all earthly ties,  
Who, to thy bosom oft hast prest  
Me when a child, and closed my eyes

In downy sleep, who hung above  
My couch when sickness stung the breast,  
And taught the infant lay of love,  
And must I leave thee with the rest?

And will no mother longer bless  
Her cheriah'd one, his shrinking sight?  
No father's guarding hand caress,  
Nor pray for him at vesper light?

Aye yes, though distance intervene,  
Could I become estranged and cold,  
They'll think of me in every scene,  
And wish me in their sheltering fold.

From the Pittsburg Conference Journal.  
INDIAN MISSIONARY REMINISCENCES.  
The Delaware Camp Meeting.

Mr. Editor:—Having seen in the fourth number of the Conference Journal an account of the "Big Spring meeting," it brought to my recollection a camp meeting which I had the pleasure of attending near the town of Delaware, in the State of Ohio, in the summer of 1823, and perhaps a short account of it might be interesting to some of your readers.

At this meeting, for the first time in my life, I had the pleasure of uniting in the worship of God, with a congregation composed of Indians and white men. The scene, to me being new, had a tendency to impress the circumstances connected with it more deeply upon my mind. There were about two hundred Indians in attendance, with your old friend Jonathan as their interpreter. As this camp meeting was held but a few days before the sitting of the Ohio annual conference, at Urbana, many of the preachers attended on their way to conference, and among others Bishop Roberts, and the Rev. J. P. Durbin, now senior editor of the Christian Advocate and Journal. The Indian encampment was in the rear of the preachers' stand, while that of the whites, according to their usual order, was in front. In the congregation the Indians were generally seated by themselves; and a more solemn and devout congregation I never, before or since, have seen. No circumstance that might occur could even appear to divert their attention from the great object for which they had met. The big tears that rolled down their faces and moistened their prominent cheeks, together with the hearty and solemn responses they gave to the important truths they heard, evinced the devout feelings of their hearts, and the deep interest they felt in the plan of salvation, as unfolded to them in the Gospel of Christ. Their prayer meetings, in the intervals of preaching, were conducted with the greatest order, and with a spirit of devotion seldom witnessed in a white congregation. The Indians are good singers, and their voices appear to be peculiarly adapted to sacred music; and the deep and solemn tone in which they sang the high praises of God their Savior, produced a most thrilling sensation on the minds of all that heard them.

There was another pleasing circumstance connected with this meeting, which I cannot forbear to mention, as it goes to show that Christian spirit and feeling that ought ever to prevail among different Christian denominations. The Presbyterian minister of that place, the Rev. Mr. Hughes, attended the meeting from the commencement until the close. He had at first intended to preach on Sabbath to his own congregation, as usual; but having attended the meeting, together with many of his people, until Sabbath morning, his feelings became so much interested in the exercises, that both himself and his people determined to remain upon the ground until the close. Accordingly, after the close of the first sermon on Sabbath morning, he ascended the stand, and addressed the congregation for a short time, in a very feeling and powerful strain of sacred eloquence. I yet remember the concluding remarks of that address. "My brethren," said he, (addressing

himself to the members of his own Church,) "God is here; his presence is felt in this place; we cannot be employed in worshipping him in a better; I will therefore recall the appointment for this afternoon, and we will continue upon the ground, that both you and myself may get good, and do good." With these remarks he sat down with his face bathed in tears, which evinced that his whole soul was engaged in the work of God. When evening came, he was unwilling to leave the ground, but kindly invited Bishop Roberts and Rev. D. Young to lodge at his house, (about half a mile from the encampment,) and after having conducted these two aged ministers to his house, he left them, and returned himself to the ground, and there labored the greater part of the night with those who were seeking redemption in the blood of Christ. A few weeks after the camp meeting, this devoted man of God was called from the world of Zion to that rest that remains for the people of God. He died in the triumph of faith, much beloved, and lamented by the people among whom he labored.

From the camp meeting we proceeded on to conference, accompanied by the Indian chiefs and several of their brethren. At this conference several gentlemen from a distance attended; among others, Mr. McLean, (brother to Judge McLean), then a member of congress from one of the lower districts of Ohio. He had previously been skeptical with regard to the conversion of the Indians. One afternoon, during the sitting of the conference, Bishops McKendree and Roberts, and several of the preachers, were assembled at Judge Reynolds', together with the Indian chiefs and the gentleman referred to; after some time spent in conversation on religious subjects, they engaged in religious exercises. While thus engaged in worshipping God, our Indian brethren became exceedingly happy, and appeared to be filled with joy unspeakable and full of glory, for it was indeed a time of refreshing from the presence of the Lord. The venerable old chief, Between-the-logs, embraced every one in the room in his arms, he hung upon their necks and wept. This Christian interview had a happy effect upon Mr. McLean. While the Christian Indian held him in his arms, all his prejudices gave way; the statesman wept and rejoiced in the arms of a Christian Indian; then he felt and acknowledged that God was no respecter of persons but that in every nation he that feareth God and worketh righteousness shall be accepted of him. What a delightful scene was there witnessed: the statesman, the lawyer, the learned divine, and the simple, untaught Indian, folded in each other's arms, and mingling their tears and voices together in praising Him who had bought them with his blood. At this scene I have no doubt the Savior smiled well pleased, and angels rejoiced.

Additional Remarks by the editor of the Christian Advocate and Journal.

The above communication brings to my recollection the occurrences of the last night of the camp meeting, especially the Indian prayer meeting, and the conversion of Lump-on-the-head. This Indian was a very grave and sober man. From the introduction of the Gospel into his nation, he was convinced of its truth, and of the importance of religion. He entirely abandoned the heathen superstitions, and was a regular attendant upon the preaching of the Gospel and the prayer meetings. He reformed his life, built himself a comfortable house, with a brick chimney and glass windows, with a sufficient supply of household furniture. But he built himself up on the foundation of morality, and made this his strong hold. He found it difficult to come to the foot of the cross. He was not favorable to the warm expressions of ardent, experienced Christians. He thought it would do fully as well to be religious without talking much about it. In short he supposed, like many white persons, that to be *telling* of it was unnecessary; but to praise God aloud, or shout his praise, was very unbecoming. During the camp meeting, Lump-on-the-head appeared very serious, and indeed more than usually excited. On the last night of the meeting, the Indians, as usual, held their prayer meeting by themselves. I assisted in conducting it. After a late exhortation, I invited all that were seeking religion to kneel at the mourners' bench. Among a number of others, Lump-on-the-head, with a broken heart, came forward and knelt down. We sang in English and Wyandot,

"Come, sinners, to the Gospel feast," &c.

Between-the-logs prayed. Queen-of-the-bears prayed like an apostle. Mononroe prayed, said John Hicks, and many more—all prayed. Many white people mingled with us. Several white penitents, struck with the power of God, cried to God for mercy. There you could see white and red men pray on their knees at the same bench. Some prayed in Wyandot, some in English. Sister Finley was in ecstasy. But the greatest struggle among all seemed to be in the case of Lump-on-the-head. At last, about 11 o'clock, he entered into the liberty of God's children. He shouted loud and long, so that the whole camp and its vicinity resounded again. Then he told Between-the-logs of the amazing mercy of God, through Christ to his soul. The news ran through the encampment, and the effect was like electricity. How the Indians rejoiced! Several of them who had previously stood at a distance from Christianity, yielded when Lump-on-the-head obtained the sense of pardoning mercy. How many I cannot tell, but the number was considerable. Among the white people the effect was nothing less. This Indian still, as far as I can learn, adorns the doctrine of Christ our Savior.

## INFIDELITY.

The fruits of the parent's stock.

THOMAS PAINE.

His first wife is said to have died of ill-usage. His second was rendered so miserable by neglect and unkindness, that they separated by mutual agreement. His third companion, not his wife, was the victim of his seduction, while he lived upon the hospitality of her husband. Holding a place in the exercise of England, he was dismissed for irregularity; restored, and dismissed again for fraud, without recovery. Unable to get employment where he was known, he came to this country—commenced politician, and pretended to some faith in Christianity. Congress gave him an office, from which, being soon found guilty of a breach of trust, he was expelled with disgrace. The French revolution allured him to France. Habits of intemperance made him a disagreeable inmate in the house of the American minister, where, out of compassion, he had been received as a guest. During all this time, his life was a compound of ingratitude and perplexity, of hypocrisy and avarice, of lewdness and adultery. In June, 1800, the poor creature died in this country. The lady, in whose house he lived, relates that "he was daily drunk, and in his few moments of sobriety, was quarrelling with her, and disturbing the peace of her family." At that time, "he was debauched and disgustingly filthy." He had an old black woman for his servant, as drunken as her master. He accused her of stealing his rum; she retaliated by accusing him of being an old drunkard. They would lie on the same floor, sprawling and swearing, and threatening to fight, but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying for his board only when compelled. In his drunken

fits, he was accustomed to talk of the immortality of the soul. Such was the author of the "Age of Reason;" such the apostle of infidelity! Unhappy man! Neither he, nor Rousseau, nor Voltaire is dead, except in the flesh. Their immortal souls are thinking as actively, at least, as ever. We and they will stand, on the same great day, before the bar of God. How awful, in reference to such despisers and scoffers, that description—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him."—Bishop McKeane's Evidences of Christianity.

## A Fool answered according to his Folly.

Near the Alleghany mountains, an infidel judge was sitting with a circle of his friends, and ridiculing the account of the creation of man as inspired by chance. Perhaps, said he, some of us existed a while in less perfect organizations, and at length (nature always tending to perfection) we became men, and others sprang into life in other ways, and if we could find a rich country now which had not been injured by the hand of man, I have no doubt that we should see them produced from the trees.—Being fluent, self-confident, and in most respects superior to his audience, he made his doctrines appear very plausible, and asked them that one of the company what they thought of them. All answered in the affirmative, till he asked a youthful stranger, as he sat silent in the corner, what he thought of them. Indeed sir, he replied, I have no doubt at all on the subject, for I have travelled in the richest part of Texas, where I saw the forest in its native perfection unscathed by the hand of man, and there I have seen large hogs growing upon the trees. The nose is the end of the stem, as you see by its form, and when ripe, I have seen them fall and proceed directly to eating the acorns that grew upon the same tree. This simple illustration of his principles turned the laugh upon the judge, and was sufficient to counteract the evil he intended.—Pastor's Journal.

## ADVICE TO YOUNG LADIES.

A young lady at eighteen, often needs a warning voice to point out the quicksands over which she is speeding her thoughtless career. If you are beautiful and have many admirers, I am sorry for it. A young woman whose conduct is marked with strict honor and principles, cannot have many admirers. There is nothing that more certainly marks a bad heart and depraved moral, or worse, a thorough destitution of it, than crud and guilty encouragement of honorable love.

A young man is never long attached to a young lady without her being aware of it; commonly, indeed, before he is himself aware of the nature and extent of his feelings. The knowledge is almost intuitive. From that moment, if she be persuaded that she cannot reciprocate his sentiments, her course is plain before her. It is cool, unfeeling, unhesitating repulse—on every occasion, place, and manner. Love will die without hope. To crush love in the bud is easy; but to trifle and tamper with it until it has taken root in the heart, and its destruction is attended with the extinction of the heart's noblest feelings.

Never forget this prime maxim in these matters, not to discourage is always to encourage. A mean and culpable species of coquetry, is the practice of not giving a decisive encouragement or repulse, with the view of keeping your suiter as long as you please, to use the cant phrase, you can do better. I know not an expression that betrays more despicable meanness; and she who uses it, shows a willingness to sell her hand—to traffic her person for value received, that is revolting in the highest degree.

Not one, not even a parent, can tell what character will render a lady happy but herself. On herself alone, then, must and ought to rest, the responsibility of her choice. I have seen so many marriages commenced with all the glittering of wealth, terminate in misery and broken hearts; and so many that were begun with no very promising auspices, which have proved as happy as human life admits, that I am convinced that the parent who officially interposes, stands answerable to God, his child, and his conscience, in a degree of responsibility most fearful and tremendous.

## DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, not without cause, fell unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance I could wish without a parallel; for dissipation had banished him from her charms, and in the thrall of vice he could forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions occasioned by the recollections of former times, when he was virtue's friend, and she the darling partner of his happiness.

The unfortunate man returned something inebriated at a late hour, and found her senseless on the floor. The shock restored him to himself, though some half lost, half recollected images flitted through his bewildered imagination. She was declared to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fortnight, she died broken-hearted. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there any one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him—let him read this pause; for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow men, and acceptable to our Creator.

## SLAVERY.

Extract from the Speech of Mr. Thome, at the meeting of the American Anti-Slavery Society, in New York, May 6.

Mr. James A. Thome, of Kentucky, a member of the Lane Seminary, Cincinnati, Ohio, in offering the second resolution, remarked that he was himself a living witness of the truth of that part of the resolution which declared that the principles of abolition commend themselves to the consciences of slaveholders. He was suckled at the breast and dandled in the lap of slavery. From infancy, it had met him at every turn. All his habits, his associations, his prejudices, were moulded by its influence. But he had been brought, in the providence of God, to see and to abominate the evils of the whole system, and that too by means of the inculcation of abolition sentiments. Abolition, he observed, takes hold of the conscience with a grasp which cannot well be resisted. Colonization, on the other hand, as he could testify from the most favorable opportunities of know-

ing, inevitably tended to deaden the sense of duty, and to put far away the day of action. He emphatically declared his conviction that the scheme of colonization was adverse to the prospect of the removal of the curse of slavery. He was himself heir to a slave inheritance, and he could testify that were it not for the uncompromising spirit of abolition pressing upon his conscience, he should not, probably, have been disturbed in the quiet possession of his patrimony. But abolition had awakened his dangerous slumbers. In speaking of the peculiar advantage ground which the advocate of abolition occupied, he remarked that it was the most favorable point from which to press the duty of slaveholders.—When every other motive fails, this will be more or less effectual, and he could not but regard it as a groundless charge, that slaveholders are unassailable on this point. He had had ample opportunities for acquainting himself with the fact, and he did not hesitate to affirm that the impressions of many northern abolitionists did the western and southern slaveholders great injustice on this point.

He then proceeded to descant on the suffering and cruelly inseparable from slavery. He regarded the whole system as a system of cruelty and blood, and the facts which proved it to be of this character, would now and anon burst into light, notwithstanding all the attempts to conceal them in darkness. He regarded licentiousness, also, as the uniform companion of slavery. All the slave-holding States, he said, were so many Sodoms, and the kitchen of every family was a brothel. The kitchens of church members and of elders of churches, presented scenes of indiscriminate debauchery. In connection with licentiousness, he dwelt upon the fears of violence which never fail to haunt the holder of slaves. He often feels himself compelled to sleep with fire-arms beneath his pillow, knowing that his enemies are they of his own household.

In reference to the interference of the North with the subject of slavery, Mr. T. rejoiced that there were men in this part of the country who were bold enough to publish and circulate the truth on this subject. There was no editor in all the valley of the West, who was willing to hazard his living, by advocating abolition principles; and he was glad that there were papers established at the North, which would not suffer the matter to sleep.

A City in the Moon.—Schroeter conjectures the existence of a great city in the moon, to the north of Marius, (a spot marked by astronomers,) and an extensive canal towards Hygeia, (another spot.) He believes a place named by the learned, *Mare Imbrim*, to be as fertile as Campania. Prof. Fraunhofer, of Munich, a few years since, announced the discovery of a fortification in this satellite!! However, such is the perfection of telescopes, at this time, that an edifice as large as the capitol at Washington, might be clearly and distinctly seen. A vast celestial field yet remains to be explored, for astronomy is really only in its infancy.

## MARY, WIFE OF WILLIAM III.

Mary, the daughter of James the Second, was a most affectionate wife to William, Prince of Orange. When asked what she intended her husband should be, if she became queen, she answered, "All rule and authority shall be vested in him. There is but one command I wish him to obey, and that is, 'Husbands, love your wives.' For myself, I shall follow the injunction, 'Wives be obedient to your husbands in all things.'"

She kept the promise she had voluntarily made. They were proclaimed under the title of William and Mary, but the power was vested in him. She was an amiable and excellent princess, and by her example, made industry and domestic virtue fashionable. She was constant and earnest in her attachment to the king, and all her efforts were to promote his interests, and make him beloved by the people. Her letter to Lady Russell, in which she deplores the bustle and pomp of royalty, because it separated her from her husband, is a beautiful proof how much stronger were the feelings of the woman than those of the queen.

The king had great confidence in her ability and discretion. During his absence, she was several times left Regent of the kingdom, and although the conflicting state of parties rendered the office exceedingly difficult, she discharged her duty in a remarkable, energetic and judicious manner.

She died in 1694, in her thirty-third year. Her husband showed a mark of affection, hardly to be expected from one whose feelings were so habitually subdued, that the English considered him cold in his affections. For several weeks, he was utterly incapable of attending to any business. "I cannot do otherwise than grieve," said he to Archbishop Tomson, "since I have lost a wife who, during the seventeen years I have lived with her, never committed an indiscretion."

A Whispering Tunnel.—Don Gautier proposed to build horizontal tunnels, widening at the extremity, through which, by actual experiment, he found that the ticking of a watch might be heard at the distance of four hundred fathoms; equal to half a mile. He calculated that a series of such tubes would convey sounds or articulate language, nine hundred miles an hour.

His object was to supersede telegraphic communications. In the great wall of China, it is said that pipes were laid, and through them the sentinels held conversation, from one post to another.

Mammoth Lens.—A Mr. Parker of London, a few years ago, constructed a lens three feet in diameter, which had a focus of six feet eight inches, weighing 212 pounds. By it, twenty grains of gold were melted in four seconds; ten grains of platinum were fused in three seconds. This magnificent instrument was purchased by the British Government, we believe, to be sent as a present to the Emperor of China; and at this moment, without doubt, it lies among the rubbish of the celestial palace of Peking, a memorial of English barbarian ingenuity.

Peculiar Growth of Human Hair.—White mentions an Italian lady whose hair trailed on the ground when she stood upright. The same may be said of the fashionable Greek females of the present day. A Prussian soldier had it long enough to reach the ground. Mention is made by Lawrence, of an English lady, whose hair was six feet long. Mr. Hearne saw an American Indian, six feet tall, whose hair, which, by the way, was only a single lock, touched the ground.

Safe method of exterminating Rats.—Let those who wish to poison rats, instead of applying to the chemist, intimately mix a pound of plaster of Paris, in its unslacked state, with about double the quantity of oatmeal. Let them place this within the reach of the rats; they will eat it greedily, and without being deterred by any bad taste. Through the humidity contained in their stomachs, the plaster of Paris will "set," and form an indigestible, hard mass, which will, in fact, present, upon dissection, a good case of the rat's stomach, and speedily produce a kind of Aldermanic death, i. e. by irremediable indigestion.

Anticipation.—Many things which are thorns to our hopes until we have attained them, become envenomed arrows to our hearts when we have.

## PROTECTION INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution, was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth, President.  
Solomon Porter, Sec'y.  
Jeremiah Brown,  
Merrick W. Chapin,  
James B. Hamer,  
Nathan Morgan,  
Henry Hudson,  
Roderick Terry,  
Edward Wilkinson,  
Thomas C. Perkins,  
D. F. Robinson,  
Martin Cowles,  
Martin W. Lee,  
Henry Waterman,  
Samuel Kellogg,  
Daniel Hopkins,  
Charles Sheldon,  
Henry A. Perkins,  
Horatio Alden,  
Joshua P. Burnham,  
C. H. Northam.

WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Sec'y.

## MISS DRAPER'S SEMINARY For Young Ladies,

IN THE CITY OF HARTFORD.

THE Summer Term of Miss Draper's Seminary will commence on the second Wednesday in May. Tuition, twelve dollars for the term of 22 weeks—one half payable in advance.

Board can be obtained in the family with the Instructress, at \$2.50 per week.

3w1&amp;3teow15.

## THE THEOLOGICAL REVIEW,

Published Quarterly, and conducted by LEONARD WOODS, Jr., may be had by subscribers, on application at the subscriber's Bookstore, where copies will be gratuitously loaned for examination. Price, \$3 per annum, in advance.

F. J. HUNTINGTON.

## Window-Blind Manufactory.

THE subscribers have formed a Copartnership under the firm of ANDRUSS & FRIEND, and have taken the shop lately occupied by Charles Webster, at the foot of Village street; and having a first rate lot of well seasoned stuff, they will manufacture to order, at short notice, and on reasonable terms, WINDOW BLINDS, of every description. A share of public patronage is respectfully solicited.

NATHANIEL ANDRUSS, Ja.

SOLOMON FRIEND, Ja.

April 5, 1834. 1f12

## PRINTERS' PARCHMENTS.

Williams' celebrated Parchments, selected from a large lot, on purpose for Printers' use—just received, and for sale by

F. J. HUNTINGTON.

## J. W. DIMOCK, MERCHANT TAILOR,

HAS just returned from New York, with a full assortment of Goods, suited to the Spring trade, consisting of CLOTHS, CASSIMERES AND VESTINGS, of every quality and texture, Fancy articles, Cravats, Stocks, Suspenders, Handkerchiefs, Linen Bosoms, Collars, Stocks, Gloves, &c. &c.—Trimmings of every description, for the Trade.

—SPRING FASHIONS RECEIVED—

N. B. All orders for Clothing, either by the quantity or single garment, will be faithfully executed. April 12, 1834. 8w13

## NEW GOODS.

MRS. HINCKLEY,

HAS just returned from New York with a splendid assortment of new and

FASHIONABLE GOODS,

adapted for the present and approaching season.

Also—Leghorns, Tuscan, and Fancy Straw Hats.

Ladies' Dresses cut and made at short notice, and the latest patterns are received.

May 10. 17

## PRINTING INK.

We, the undersigned, Printers and Publishers, of the city of Philadelphia, having used for some time back the Ink manufactured by Johnson & Durant, feel no hesitation in saying that we consider it equal if not superior to any now in use or manufactured in the U. States, in point of color and cleanness of impression.

M. Fithian, Joseph R. Chandler, Wm. Fry, Stevenson Smith, Peter Hay & Co., Zachariah Poulson, Chas. Alexander, Edmund Morris, J. J. Woodward, John Young, Isaac Ashmead & Co., Wm. Staveland, Russell & Martien, Clark & Raser, Thos. Kite & Co., Sherman & Co., Kember & Sharpless, A.iffin & Parry, Wm. F. Geddes, Geo. Goodman, Wm. Pilkington, Wm. Brown, T. W. Jencks, Simon Probasco, John Clarke, Chas. Elliot, Garret & Thompson, Adam Walker, J. R. A. Skemth, S. C. Atkinson, Marsh & Bader, S. Conrad, H. Dickinson, Joseph Reading.

The subscriber keeps constantly for sale, Ink from the Manufactory of Johnson & Durant, at Philadelphia prices, which he warrants of good quality. It has given full satisfaction to those who have used it in this city. A liberal discount will be made for cash.

P. CANFIELD.

## NEW AND VALUABLE BOOKS.

JUST RECEIVED, AND FOR SALE

By F. J. HUNTINGTON,

Combs' System of Phrenology.

Do. on the Constitution of Man.

Do. on Mental Derangement.

Spurzheim on Phrenology.

Do. on Physiognomy.

Do. on Education.

Do. on the Natural Laws of Man.

Do. Outlines of Phrenology.

The Young Christian, by J. Abbott.

The Mother at Home, by J. S. C. Abbott.

Geology of Scripture, by Geo. Fairholme, Esq.; in which the unerring truth of the inspired narrative of the early events of the world is exhibited, and distinctly proved, by the corroborative testimony of physical facts, on every part of the earth's surface.

Life of Patrick Henry, by Wm. Wirt.

Memoir of Mrs. Graham, by Rev. C. Bridges, M. A.

Memoir of Rev. John Cotton.

Memoir of Rev. George Sumnerfield, a minister of the Methodist Episcopal Church.

Bridge's Exposition of Psalm 119, as illustrative of the Character and Exercises of Christian Experience.

1st American from the 6th London edition.

## VOLUME

## THE CH

## PUBLISHED

## UNDER THE

## CHRISTIAN

## Prices, Two Dollars

## within four months

## 60 cents will be in

## Agents who receive

## of 124 per cent. will

## All subscriptions

## here there is a spec

## subscribing. No

## publisher, unless he

## Letters on subjects

## addressed to PHILEAS